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Equality

THE AMERICAN WAY ★ EQUAL RIGHTS AND EQUAL OPPORTUNITY FOR ALL

THE SILENCE OF ARCHBISHOP SPELLMAN

By REV. JOHN PAUL JONES

Jail Riot Inciters!

By Chief Magistrate HENRY H. CURRAN

Peace, War and Profits

By Congressmen
COFFEE, MURDOCK and VOORHIS

Articles by
James B. Cooney, Emil Lengyel,
M. F. Ashley-Montagu, Michael Higger

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

INFORMATION SERVICE

CURRENT MANIFESTATIONS OF ORGANIZED ANTI-SEMITISM

Part II of INFORMATION SERVICE for June 10, 1939

Discusses economic and political implications, imitation in the United States of Nazi methods, prevalent techniques, factual data about American Jews, the Christian response to Anti-Semitism.

Prepared by Dr. Benson Y. Landis, associate secretary, Department of Research and Education, The Federal Council of the Churches of Christ in America.

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GOLGOTHA: 1939 A.D.—CHRIST AND THE VIGILANTES

THE SUPER-PATRIOTIC WITCH-HUNT

An Editorial

IT IS now open season for witch-hunting. Election Day is coming and politicians need an "issue." Why not trot out the old outdoor sport of denouncing "subversive" elements? Not that the Federal Government feels understaffed in doing this job in its own way. Two hundred and fifty new operatives have just been added to the F.B.I. for this very thing. But some disordered minds do get the feeling of being genuine patriots, real Americans, if they arrogate to themselves the role of snoopers—straining to protect the country against "radicals," "trouble-makers," and the discontented generally.

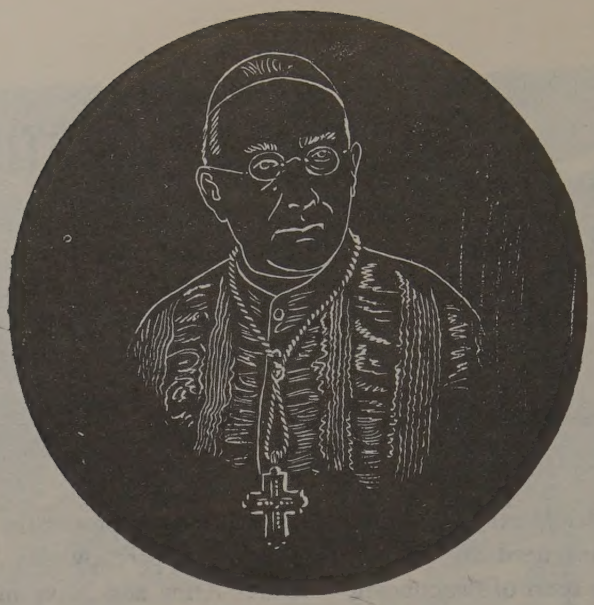
Frequently witch-hunting becomes an organized racket. With an unsuspecting public, it works beautifully. Take the case of Kings and Queens Counties in New York City. This month the voters of New York will have an opportunity to abolish the useless offices of County Sheriffs, by voting for the County Reform Amendment to the City Charter. Holding down a sheriff's office is a nice political plum for a party. How should one go about persuading the voters that the office should not be abolished? Infinitely resourceful are the ward-heelers of New York. Why not have the Sheriff undertake the job of combatting "subversive" activities? With this in mind, Sheriff James V. Mangano of Kings County (Brooklyn), with a great deal of circus dramatics, announced the formation of a "vigilante" group in his bailiwick. "Applications," says he, "have already been received from more than 3,000 'patriots.'" *Members will receive the rudiments of military training, including instruction in shooting.* Units will be formed for every section of the borough.

In the borough of Queens, New York, Borough President George U. Harvey, in inspired collaboration with Sheriff Maurice A. Fitzgerald, hopes to save the Sheriff's office as a political source of revenue by proposing to organize a volunteer air-defense corps of 25,000 men to protect the city "from any possible air attack." Apparently this "patriot" holds the United States Army and Navy in the utmost contempt. His volunteer army, according to Mr. Harvey, would be composed of World War veterans working without remuneration except in case of actual war. All the Federal Government would have to do is supply the anti-aircraft equipment. Mr. Harvey would also like to use the Sheriff's office to mobilize "patriots" against "spies, saboteurs," and Queens County's "share of radicals." And so, this man who publicly called Mayor LaGuardia a 'red' and whose hobby is labor-baiting, has relegated to himself the role of the chief "patriot" of New York to defend "Americanism"!

Aroused citizens are becoming increasingly aware of conspiracies to utilize the present war-jitters to launch a new assault upon civil liberties under the guise of defending Americanism. There are certain truly subversive elements which are deliberately fostering a witch-hunting hysteria against the people with whose ideas they disagree. We either have civil liberties under our Constitution, or we don't. If repression under mob-hysteria is permitted to gain the upper hand, it will not be long before every liberal and progressive individual and organization will be proscribed by the super-patriots. This has been the history of repression the world over.

If we are jealous of our rights under our Constitution we would do well to oppose actively such catering or capitulation to mob-hysteria by unscrupulous politicians. Eternal vigilance is still the price of liberty. As J. Edgar Hoover, Chief of the Federal Bureau of Investigation, has recently declared, "We must act in a sane and intelligent manner. We want no vigilantes, no super-patriots chasing down 'spies.'"

Moreover, we do not want the indiscriminate curtailment of free speech under the hypocritical guise of suppressing "subversive" elements.



Cardinal Mundelein

IN MEMORIAM

by James B. Cooney

Columnist of *The New World*, Official Organ of the Roman Catholic Diocese of Chicago

THE death of George Cardinal Mundelein, Archbishop of Chicago, means a severe loss not only to the Catholic Church everywhere but to every American—indeed to all mankind. For Cardinal Mundelein was more than an outstanding churchman whose devotion to the cause of religion had won for himself the respect of his fellow men. His constant fidelity to the highest ideals of the Catholic Faith and his earnest efforts to translate these ideals into practical action had made the Catholic Church a champion of true democracy and had established him as a symbol of the democratic way.

His devotion to humanity in the service of the Church to which he had dedicated his life was the crowning glory in a career rich in achievement. He was a builder, he was an administrator, he was a man of far-seeing vision. But essentially he was a humanitarian. The hundreds of thousands bowed in grief at his passing remembered not that under his leadership the Archdiocese of Chicago had become the largest in the United States. Rather they were thinking about the spiritual leader who had said that he would prefer to save one boy from the streets than erect the most beautiful cathedral in the world. The man who had made caring for the poor and needy a true work of Christian charity. One who was ever mindful of the needs of those who looked to the Church as a protector and defender. The man who spoke out to denounce injustice and persecution, no matter whence it sprung, because it was un-Christian.

His was a life of service. His care and solicitude were for those who needed help. He saw in the Church he served a haven to aid the oppressed and the heavily-laden and an instrumentality, not alone to lead men to salvation, but the means to a better life in a world that demanded charity and tolerance and justice if life is to be lived at all. Cardinal Mundelein has been taken by death. May his spirit and the spirit of the Church which he sought so earnestly to inculcate in the hearts of men live on. That is his monument. It is the monument of a true Christian, a true patriot, a true American. Of him it can never be said that he lived in vain. But if it can be said that something of his charity, something of his burning zeal for his fellow man lives on, then indeed he has not lived in vain. And his death, sorrowful though it be to a world which needs his standards so desperately, is solaced by the reflection that this is a better world for his having lived and having shown the way to those of us who mourn.

THE SILENCE OF ARCHBISHOP SPELLMAN

by Rev. John Paul Jones

IT IS unfortunate, I hear it said, that the Jews in America are too much alarmed about the implications of persecution abroad for their liberty and security in America. When they are so much on the defensive, the argument runs, they encourage the very thing they fear. If they only believed it, there is little chance in America of any widespread anti-Semitic feeling or action. The Jews are too sensitive to minor eruptions of irresponsible intolerance and ill-will. There may be some truth in this. But I am convinced that the Jews' alleged unjustified alarm is more than matched by a lack of sensitiveness on the part of responsible religious and political leaders to the evils of organized intolerance and hatred rapidly growing under the tension of the times.

There appears to be a gradual tightening of prejudices against all minority groups. Increased restrictions on the movements and employment of so-called "aliens"; the increase of "under cover" lynchings of Negroes, which never get into the newspapers; the violent demonstrations which one may witness on the street corners of most any American city, and the overtones in the press and on the radio are unmistakable.

It is, therefore, to my mind all the more regrettable that Archbishop Spellman has allowed to go unanswered the open letter on "The Christian Front and the Catholic Church" recently published in *Equality*. It is hard for one to believe that Catholic leaders have squarely faced the challenge of Father Coughlin and the so-called Christian Front. In one and the same interview a prominent Catholic priest recently argued as follows. He insisted that Father Coughlin's doctrines, which the priest of this interview violently disbelieved, were but an illustration of the "freedom within the Catholic Church." Father Coughlin spoke only for himself as a man and citizen. But when this priest was asked to join in a community gathering on racial tolerance and to speak from the same platform with a rabbi and a Protestant minister—this priest said he could not do so without "the consent of his bishop." And he did not offer to try to get that consent, but seemed to take it as an impractical if not impossible thing to do. Thus at one and the same time he implied that Father Coughlin was at liberty to preach un-Christian and un-Catholic doctrines, whereas he himself was not at liberty to join in a community protest against the same! To the average layman unacquainted with the mysteries of ecclesiastical practice it is hard to detect the element of sincerity in such a situation.

Quite aside from this, however, I am disappointed in Archbishop Spellman's silence for two very practical reasons. In the first place I think he could do an enormous amount of public good by openly disassociating himself and the Catholic Church from the activities of the Christian Front. It is beyond dispute first that the Christian Front has been guilty of fomenting anti-Semitism and racial intolerance, and that on numerous occasions its behavior has been disgracefully un-American and un-Christian. Secondly, that a large percentage of its adherents are Catholics and that in the mind of the public generally the Christian Front is Catholic-inspired. It is not to be wondered, therefore, that many Catholics would welcome official Catholic disavowal of the Christian Front. I know Catholics who feel deeply on this.

Moreover, it appears to me greatly to the interest of the Catholic Church to speak with clear and unequivocal tones in this matter. The Catholic Church is still a minority group in America. Past history shows that it is particularly vulnerable to attacks. Already I am beginning to receive numerous evidences in my mail, and from other sources, of renewed activity on the part of the Ku Klux Klan. It seems to me not at all improbable that in the troublous days ahead a wave of prejudice and hysteria may arise against the Catholics. In spite of the fact that many Catholics are stirring up a spirit of race prejudice and discrimination now, I expect to defend them with all the strength I have against infringement of *their* religious liberties and rights of conscience. I hope, if and when that time comes, that I shall be able to point to the clear and unmistakable stand of Catholic leaders disavowing for the Catholic Church any encouragement of, or participation in, anti-Semitism or other forms of racial and religious bigotry.

JAIL

A court case that drew the widest attention in New York and elsewhere in the country was that of the two "Christian" Fronters: Ralph Ninfo and Joseph Leveque. They were arrested on charges of disorderly conduct as a result of violently anti-Semitic speeches they made at Columbus Circle, New York City. The following comments were made in court by Chief Magistrate Curran before sentencing them last September 26th to serve seventy-five days in the workhouse.

I WANT to call attention to a few of the things that the defendants are alleged to have said at these meetings, at two different meetings, concerning which a complaint was made in each case.

As you know, a magistrate has to act as judge and jury, to pass upon the facts, to pass upon the law, and dispose of the case. It is a burdensome and difficult task which we perform to the best of our conscientious ability. Credibility of the witnesses in each case was given the most careful consideration. There was a full and fair trial in each case. Every opportunity for defense was given especially for cross examination, and in each case the defendant took the stand in his own accord and testified in his own behalf.

As to the defendant Leveque, the complainant testified that he heard him say in these words: "That he would like to see the blood of the Jews thrown over all the streets in America; that he wished to see Jewish blood strewn all over the streets of America, in every street in America." He also said: "We Christians, especially Catholics, should exterminate the Jews just like Hitler did in Germany and is now doing in Poland!"

Another witness said that the subject of Mr. Leveque's talk seemed to be the Jews. "He said, one of the things that I recall very vividly,"—these are the words of the witness—"he said: 'We must eliminate the Jews from this city. The Jews will be killing us Christians by the thousands.' He also said that the Jews have been burning Christian churches, but the Christians have not burned Jewish synagogues. He also said that President Roosevelt was syphilitic, that he was a Jew; that they looked his history back to the fifteenth century, and that is how they know he was a Jew."

As to the disturbance that resulted, the same witness, Miss Lapelle, testified that when Mr. Leveque said, "We must eliminate the Jews," this woman, referring to a woman who was in the courtroom at the time, yelled, "Down with the Jews! Kill them! Down with the Jews!"

On examination, the defendant was asked if he made any reference to the Jewish people, and he said "The international Jew bankers and Bernard Baruch."

"Q. You referred to them as to what?

"A. As to the money men to support the international wars and revolutions.

"Q. Did you make any statement relative to "Rosenfeld" being syphilitic?

"A. I did—I did not make no thing like that. I happened to get a book that Mrs. Dillings from Washington, it was printed, that this book was printed. It is her writing of this book, and it has Roosevelt's red background, and it is a dirty red background because I read the book." And then he was asked by the Court whether he or the author of the book said, 'dirty red background,' and he said, 'It is Roosevelt's red background.'

"Q. You said, 'Dirty red background.' Who said that? Did you say that in your speech or did you quote that from this book?

"A. Well, the dirty part I happened to say that. I happened to quote that from the book, some parts was that tells about Roosevelt's background.

As to the case of the defendant Ninfo, a woman took notes at the meeting on a piece of brown paper and brought the paper with her and read these stenographic notes from the paper.

The question says, "Did you stand and listen to his speech?"

"A. Yes, I did.

"Q. Did you make any notes of the remarks that he made?

"A. Yes.

"Q. Have you those notes with you?

"A. Yes, I have.

"Q. Using those notes to refresh your recollection,

RIOT INCITERS

by Chief Magistrate Henry H. Curran

will you please tell His Honor what remarks were made by this defendant?

BY THE COURT:

"Q. Is that in shorthand?

"A. Yes." And then the witness testified that the defendant said, that is the defendant Ninfo, "If I had my way, I would hang all the Jews in this country. I wish I had $100,000 from Hitler, I would show those damn Jews what I would do, you mockies, you damn Jews, you scum."

And he added, "It is up to the Christians in America to drive all the Jews out of America, and we know who they are. If a revolution comes, you will have an excuse to clean your house and live under the Constitution. It is up to every Christian in New York to stop and realize that we are not going to let the Jews undermine this country as they did every other country in the world."

Those are a few quotations from credible testimony. A good deal more was said which I shall not quote, and I have quoted these alleged statements to point to what I want to bring out as to this case.

We are a country dedicated to free speech, as well as free press, free assembly, free religion, and yet the statute itself names the conditions where the boundaries of free speech are exceeded, and the speech in question constitutes an offense, in some part a crime.

Whether or not this be persecution of the Jews, referred to or indulged in, it is not a new thing in our country.

Before we became a nation, the Puritans came here because they were religiously persecuted in England. They went to Holland. Then they came here. They had not been here very long before they forbade freedom of religion to Roger Williams, and Roger Williams went down to the Rhode Island and Providence plantations which are now the State of Rhode Island, and set up religious independence there for himself, and that colony as it was then was the first to permit Jews to settle within its boundaries.

Since those days, there have been persecutions of Catholics, of Quakers, of Negroes, of Jews and of other sects, races and persuasions in our country.

Now we come upon these speeches with these statements. The defendants ought to be pitied, I think, because they have been brought to a state of mind where they would say such things.

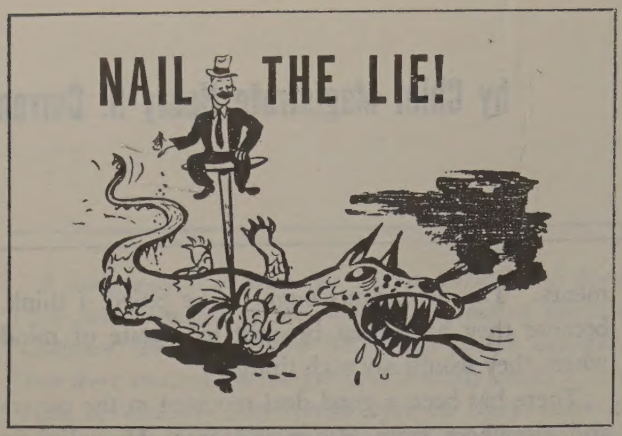
There has been a good deal reported in the papers and elsewhere from Hitler and from Mussolini in derogation and degradation of the Jews. Everybody has read these things. Everybody knows what they have done about the Jews in their countries. The magazine, *Social Justice,* has been referred to as emanating, I understand, from Father Coughlin, and there are statements there that are provocative and inflammatory. Underneath it all, there have been comparatively hard times, in which we are still living. There is economic stress, with desperation in many an individual. And so we come to all these meetings and all these utterances against the Jews in New York and in America. We are founded upon these different freedoms, especially the four great freedoms, freedom of religion, freedom of press, freedom of assembly, and freedom of speech.

Now that the world is on fire, it is not safe to say these things against a whole race in New York, especially where one-third of our people I suppose, roughly speaking, are Jewish.

It would be just as dangerous at any time if Jews were to say the same sort of thing in public against the Christians, against Catholics or against Protestants. It is playing with matches. It is starting fires within our own country at a time when we should keep our heads and do such good as we may be able to do in the world, a world torn apart, brutalized, in such a condition at this moment that it is depressing to everybody who wishes to see a reasonable amount of happiness enjoyed by all human beings during their short lives. It has got to stop. There have been many instances of these sayings. In such fashion as they have been dealt with in our courts, the deterrent has not worked. These things are still being said.

There is one phase of it that is particularly distressing: These people refer to themselves as the Christian Front or at times as the Christian Mobilizers, and so in the name of Christianity they say these things about the Jews.

(*Continued on page* 24)



PAUL J. KERN NAILS A COUGHLIN LIE

HERE is one of the incredible lies that glut the pages of the September 11th issue of Coughlin's *Social Justice:*

"But another law is coming to New York—the law of the bolshevists. Under the 'flowery' leadership of Mayor LaGuardia, the Civil Service Commission of New York is trying desperately to blot out the old methods of police promotion by seniority and merit, and to install a *secret police* answerable only to the Reds.

"They have an alibi, those Reds of Paul Kern's. It is that the preference must go to 'university men.' *A man must be up on his Greek, mathematics, zoology, astronomy and Hebrew before he can be a good cop.*"

And here is the truth, from the hand of the accused president of the Civil Service Commission:

"The position of *Social Justice,* as I understand it, is that the new Police list will be a Communist list because of the large number of college graduates on it. If such is the case, it is a severe indictment of Catholic education since St. John's, Fordham and Manhattan constitute three of the six colleges with the highest number of successful applicants per student enrolled. The exact figures are as follows:

College	*Number who passed*	*Number who passed per 100 students enrolled*
Manhattan	65	5.42
Brooklyn Polytechnic Inst.	21	3.80
C.C.N.Y.	816	3.68
Fordham University	221	3.35
Brooklyn	338	3.23
St. John's University	196	3.04
New York University	224	.8
Columbia University	53	.17

"Under these circumstances it is quite evident that the number of passing candidates is substantially equal in proportion to the enrollment of the various New York City colleges, except for New York University and Columbia, which show only a moderate interest in these positions. It seems apparent, therefore, that not only is the Coughlin series vicious and dishonest but it is also nonsensical.

"The idea that these young recruits out of the city colleges are going to form a secret OGPU over the heads of present officers on the force is utterly ridiculous.

"Even if the Mayor and this Commission had such a sinister design, it would be wholly illegal since the Civil Service Law requires that appointment be determined on the basis of merit and fitnesss. We intend to stand absolutely firm on the policy of equal treatment here.

"The Police examination has, for many years, been a dishonest examination. The physical examiner previously in charge has been dismissed by this Commission and is now under indictment by the District Attorney. We have given an honest examination. The successful candidates represent a cross-section of New York City life roughly in proportion to population.

"Any pressure to adjust this system in favor of or against any group of our citizens will be met here by the most unremitting and relentless opposition. We are absolutely firm and determined on this and neither the vilifying tactics of Tammany newspapers such as *The Chief* nor the bullying, browbeating tactics of Father Coughlin will move us from it. As for Father Coughlin himself, we will let his superiors in the Church answer for him."

WARTIME IMPRESSIONS OF CENTRAL EUROPE

by Emil Lengyel

"WHAT made the strongest impression on you in Central Europe?" I have heard this question many times since my return to America. In this article I shall attempt to give the answer. Central Europe hates this war, the Germans perhaps even more than their neighbors. I mean of course the Germans and not official Germany.

Their hatred is explosive, spontaneous. People told me of their hatred of war. Some of them were friends, but most of them were strangers. I met them on station platforms, railway cars, cafés and restaurants. They spoke of their opposition to war not because they wanted to take unnecessary risks, but because they knew that an entire nation could not be put in a concentration camp. If all war-hating Germans would be sent to jail, the entire country would have to be changed into a vast prison, and the only free persons would have to be shut up in a single house.

I was in Germany before and after the war, traversing it from end to end, both the old and the new Reich. The country looked like a mortuary, and its inhabitants like the inmates of the Sing Sing deathhouse.

The average German is notoriously indiscreet; not even seven years of "Gestapo" have taught him to control his tongue. He cannot resist the temptation to talk, especially if you speak his language. During the Nazi dictatorship he has been fooled about the party-line regarding peace. He was told that Nazism meant peace. "If our leaders should want to drive us into a war we would protest against it as women and mothers," a leading official of the "Frauenfront" told me at a Nuremberg Party Congress. This statement received the unanimous approval of all Nazi women who heard her.

This is in line with the general policy of Nazism.

It offered extreme nationalism to the nationalists, and socialism to the Left Wing. It offered war to the militarist, and peace to the pacifist. All could read his own hopes into the party program. The majority of the Germans wanted peace; Hitler appeared to them as the world's great apostle of peace.

"I was an unknown soldier of the World War," a famous line of Hitler ran, "I know what it means." Pro-Nazi Germans in this country with whom I tried to discuss this question years ago developed high fever when I told them that Hitler meant war.

"The Germans are a nation in uniform," rabid Nazis like to repeat. They love to be regimented, and the uniform is a symbol of regimentation. I have found in my travels in Germany that the average German has no use for war. To the average Frenchman war is devastation plus victory. But to the average German war is devastation plus starvation. It is "Duerrgemuese," the horrid dried vegetable, which tasted like paper pulp cooked in tepid water. It meant short rations of bread, paper blankets for babies. It meant the pallid November days of 1918, when years of victories were crowned with defeat. It meant Poincaré and Frenchmen in the Rhur, sabotage, and financial debacle, Spartacist uprisings in the Rhineland, and the Kapp Putsch. It meant the wiping out of the middle classes. It meant a line of unemployed, seven million strong. These memories are fresh.

Even late in August most of the Germans to whom I talked were convinced that Hitler was bluffing his way to victory, as he had done at the height of the Sudeten crisis. This terrific battle of the nerves stunned them, but they had the record before their eyes. In March last year the Fuehrer took Austria without shedding a drop of blood. Six months later he seized the Sudetenland, and his army did not fire a shot. Last March he got Bohemia and Moravia; later he took Slovakia and no lives were lost. Many Nazis believed their Fuehrer had a miraculous quality. Their admiration for him knew no bounds. They adored him as a man of peace.

While Germany was expending 90,000,000,000 marks in the last six years—Hitler's own figure—the majority of her people went about their daily tasks in the firm conviction that these instruments of destruction were amassed as tools of peace. They thought of this money as a twenty-five billion dollar investment in future happiness. They worked overtime for inadequate wages, went on short rations, ate inferior food, wore cellulose clothing in the belief that this was the sacrifice demanded of them for the good of a warless future.

Then came the unbelievable, and dismay struck the Germans dumb. The streets displayed no enthusiasm, and in the privacy of millions of homes despair found entrance. In his speech to the Reichstag on September 1, Hitler devoted nearly as much time to the grumblers at home as to the Poles. "Silence [lack of enthusiasm] is treason," became the slogan of the controlled press. Other Nazi chieftains followed the Fuehrer's lead in blasting away at criminal silence. The cheer-leaders of the uniformed units, the engineers of the party machine, the lords of the radio and press went into high pressure action. The Propaganda Ministry received strict instructions to produce spontaneous enthusiasm. The inventive genius of Dr. Goebbels was pitted against the apathy of the masses. Now that he was to shine, the genius of mendacity was himself struck dumb. No echo answered his synthetic shrieks. When Germany was to go wild with paroxysms of patriotic ardor, the country resembled a churchyard at midnight. The most absurd atrocity stories of the Sudeten campaign were unearthed, but the people did not respond. They knew them all by heart, and were unimpressed. Some of them went so far as to intimate in the mute language of the political slaves that this was an insult to their intelligence.

Revolt was in the air, but what could the average German do? Germans can organize anything but a revolution. The Reformation was their last revolt and that, too, had been organized by ruling Princes. Revolts are the product of collective effort, which cannot be replaced by any amount of disjointed bitterness. Who should lead the resistance against the ruling regime? The Communists asserted that their underground cells were intact. Wish was probably the father of such assertions. The Socialists had remained a party of "legitimacy" even under the dictatorship, and they had turned out to be complete failures as plotters. They constituted themselves a congregation praying for Hitler's reverses on the battlefield. The revolt could obtain no organized help. These are but first impressions, but the author shares the hope of the opposition that with the first reverses of war the people will assert their will and attempt to overthrow their oppressors.

Poland was conquered. "In less than four weeks that monstrous creature of the Versailles system was smashed," Hitler proclaimed. What chance a country of 34,000,000 people had against 260,000,000 people, he did not say. The Germans hear only one side of the story, and many of them are impressed.

Impressions of Central Europe should not be confined merely to Germany. There is also the Danube

valley, and a word is due to Hungary. As all the world knows, the Hungarians are charming and obstinate. "Yankees of Europe" they have been called,—also "Prussians of the Danube." Calling them these names shows ignorance, because one cannot talk about Magyars as one talks about French or English. The caste system is more rigid in Hungary than anywhere else West of India, and one can talk about the Hungarian gentleman or the peasant, but there is no such creature as just a Hungarian. Let us concentrate for a moment on the ruling classes, because they are the ones that have the power.

Now the important point is that this class was preparing for war since the end of the armistice in 1918. They anticipated Hitler in building up a treaty-wrecking army. It was not strong, but it had an obsession.

This ruling class could do nothing as long as the Czechs were in business. The Czechs were crushed, and now the way was open to put fanatical obsessions into the practice of everyday. Hungary could go ahead against Roumania, her arch-enemy. Hitler offered his help to the Magyars. Here was their chance to crush the post-war treaty system; and they refused it. This fact in itself is of historical significance, but more important are the causes of this refusal. First, the rulers of Hungary know that they would fight Roumania not for themselves but for Germany's Fuehrer. Second, even if they were willing to sacrifice the masses for the German Leader's whims they would encounter that pathological apathy which one sees at every turn in Germany.

The Danube valley is horror-stricken at the idea of war. Its peasants used to be first-class soldiers, but this modern war is not in their line. Panic is the word that describes the life of entire Central Europe.

War used to be romantic, where man's strength was pitted against man's strength. It was a more or less fair test of the force of individuals and nations. Today war is a test of cruelty and brutality. War means death from the sky, poison gas. Perhaps gas will not be employed extensively, but you cannot eradicate its horrors from the mind of modern man.

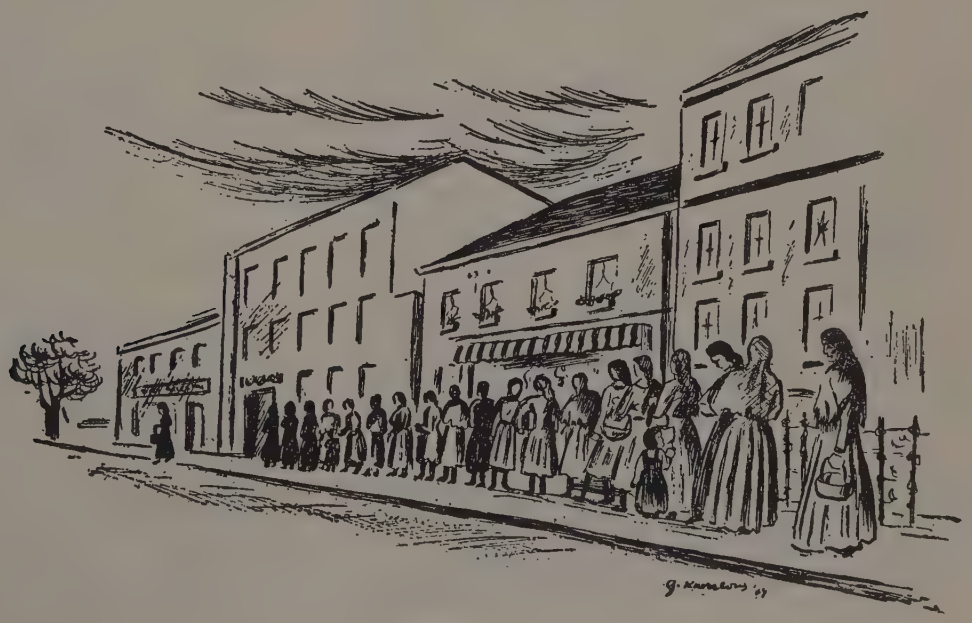
Not only is Central Europe afraid, but she is also tired. Another fifty years would have been needed for her to recover from the effects of the First World War. In 1918 Central Europe was knocked out, and ever since she has been trying to get onto her feet.

It is not only Central Europe that is afraid and tired. I had the same impression in other parts of the Old World as well.

Granted that this is a war of the machine and not of man, it takes a man to push the button to start the engine of death. Europe is too tired to push the button. It may swing into action, of course, as the punch-drunk boxer reacts to taunting.

I left Europe with the conviction that again the statesmen made a mistake in their calculations of Europe's strength. "When the leaves turn brown," the Kaiser said in 1914. This time the English government is making preparations for a war of three years—at least so it says. But Europe cannot stand on her feet even for one year. She shows every sympton of pernicious anaemia.

But its peoples, who hate war and yearn for peace and security, will have their say—and when they do, it will be with finality.



CURB MUNITION PROFITS

by Congressmen John M. Coffee, John R. Murdock, and Jerry Voorhis

WITH all the debate going on about the international situation there is grave danger of our home problems being seriously neglected. We find that stock prices are going up and business activity increasing, especially in such industries as steel. For years the American people have been in need of increased production of the things they need for food, clothing and shelter for themselves and their families. But our production has lagged and our people have been unemployed because we could not or would not devise a method whereby we could distribute to consumers the abundance which ought to have been produced. Now with a major war threatening in Europe our plants begin to produce at full capacity to send American resources and finished products across the ocean to be used, to a considerable degree at least, for war purposes. What a sad commentary this is on the lack of wisdom and downright patriotism on the part of those who could change the situation. We have not achieved full production to meet our people's needs but we can have it to supply a war abroad! If any further argument is needed for a reformed monetary and distribution system we cannot imagine what it is.

Furthermore this war-trade boom, which is taking place right now and which will not be much affected by the action of Congress on the Arms Embargo, will at best only bring a temporary prosperity to part of our people. Are we to forget and neglect the rest and are we to make no provision against the day when this boom will end? These are the vital questions.

One answer to them would be really effective excess-profits taxes. For such taxes would operate to discourage over-expansion of "war babies" industries and would also yield much needed revenue for the financing of needed works in our own country for the employment of all our unemployed, for the development of our resources and for real national defense measures.

The evident justice of such taxes is found in this simple fact: some persons and corporations will, unless Congress acts, become rich by shipping out of America the precious resources which God has given to the people of this country. Certainly they should pay handsomely for such a privilege.

A committee composed of six members of the House, on which we are represented, has been working on this matter with all our might and main. We have seen the President and many other people to attempt to gain support for our movement. We feel that we are making progress. But we want action to be taken at the earliest possible date. And we also want to be sure that this tragic hour is seized upon by our country to take those measures of true national defense which will make our country proof against all attacks from within (by groups representing foreign powers and foreign systems of government) and from without. Such measures are those which will put all our people to work producing for the needs of the American people.

10TH AMENDMENT

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Constitution of the United States of America.

TALMUD FALSIFICATIONS

by Michael Higger

SCENE: A beauty parlor in Tulsa, Oklahoma. Soft lights, slow music. Mrs. Johnson is having her hair dried. The operator: "I'm glad Mr. Johnson's better. And, say, how's little Mary Ann? . . . That's good. She started school this year, didn't she? . . . My, isn't that nice? But, let me tell you something, Mrs. Johnson. You tell her to be careful at school. A man gave me a pamphlet yesterday, and do you know, it's the most terrible thing! . . . Well, you know that Jewish law book, the Talmud? Well, you know what it says there? It's all in this pamphlet! Jewish boys are supposed to attack Gentile girls after they're three years old. And Mary Ann's five—you tell her to be careful. Isn't it terrible?"

Slow music, *adagio.*

Scene: A butcher shop in Jamesville, North Carolina.

The butcher: "The rib roast's good today, Mrs. Haines. . . . Oh, yes, it's gone up. . . . Yeah, almost twelve cents a pound. . . . But you know whose fault that is? The Jews. Yessum. Did you ever hear of the Talmud? Well, it's a book that has all the Jewish laws in it, like the Constitution, and in this book it says Jews are supposed to rob us Americans. . . . Sure, that's what it says; a friend of mine had a little book that tells all about it. And you know who owns the biggest packing-house in town, don't you? Some day. . . ."

More slow music, *a largo,* or maybe a funeral dirge.

Scene: A library in Denham, Montana. Miss Thompson, the librarian, is behind her desk.

Mrs. Benton: "Miss Thompson, I have come here as a committee of one from the Ladies' Wednesday Afternoon Literary Society. Yesterday, we took up for discussion a pamphlet which was sent to us about the Jewish legal code, the Talmud. It says in this Talmud—now just a minute, I've got it written down here. 'Every goy'—that means everybody who isn't a Jew—'who studies the Talmud and every Jew who helps him in it ought to die.' We adopted a resolution yesterday insisting that you remove any copies of this horrible book from the library. And if you don't, we're going to the Mayor about it. His wife is a member of our little group. We must save our country from the Jews!"

Fantastic? It does sound that way. And, of course, these are made-up conversations. They weren't overheard, but they might just as well have been. For, all over America, in the cities and in the towns, in the villages and on the farms, people are reading these pamphlets, distributed by the various fascist and so-called "Christian" Front organizations. The pamphlets tell what the Talmud is, and then they purport to quote from it—quotations which would lead the bewildered reader to only one conclusion: the Jews are savage, lustful, barbarous, dishonest. They are commanded to be so by the Talmud.

First it must be said that these are vicious lies, and there is not the slightest element of truth in any of it. But the beauty operator, the butcher, the Ladies Literary Society—these people are not vicious just because they believe and repeat this nonsense, they are not stupid because they believe it. The pamphlet pretends to be well documented, to give the quotation and then its source. Does it matter if the pamphlet misquotes, if it makes up sources? The beauty operator, the butcher, Mrs. Benton—people you yourself know—have been guilty of only one fault: they have disobeyed President Roosevelt's maxim that we must not believe anything we read which we have not investigated first and that we should under no circumstances repeat those things.

Those who write, who print, who distribute these scurrilous pamphlets are the guilty ones and should be held responsible. Recently, in the courts of New York, Magistrate Henry H. Curran found a twenty-nine-year-old member of the "Christian" Front guilty of "expressions calculated to create a disturbance,"

made in an outdoor speech to a large crowd of New Yorkers. On the stand, this young man, as a defense, tried to read excerpts from a pamphlet which "exposed the Talmudic law," and spoke of a book which he called "The Elders of the Protocols of Zion." This would be funny, if it were not at the same time so tragic.

This young man is not alone. He has many accomplices, and he is in the line of a long tradition which stretches back to the dawn of the Middle Ages. For the Talmud has been attacked for centuries as anti-Christian and barbarous—except that up to the birth of intellectual, nationalist anti-Semitism in Germany, the Talmud was attacked by the enemies of *Judaism,* those who believed strongly that it was a heretic religion. Today, those who attack the Talmud are the enemies of the *Jews* rather than of Judaism. They are trying to bewilder and divide the mass of the people for a fascist aim—the demagogic leaders themselves do not believe the vicious nonsense they say or write, for they have invented it.

Let us, for a moment, try to understand exactly what the Talmud is. It is a collection of books known to few Jews or non-Jews. It is not studied, as is the Bible, in the vast majority of Jewish Sunday schools. It is a book for scholars, whether Jewish or Gentile. As a matter of fact, there are two Talmuds or recensions—a Palestinian and a Babylonian. The Palestinian Talmud was produced in the academies of Palestine during the first three centuries of the present era, and the Babylonian in the first five. These two, which make up what is known as the Talmud, have been variously defined as a code, a book of legal decisions, an encyclopedia, and the like. The Talmud is in actuality an official record of the discussions on various phases of Jewish life which took place in the Academies. It is to these discussions what the Congressional Record is to discussions in the two Houses of Congress. And just as the citizens of North Carolina cannot be held accountable for everything that Senator Reynolds inserts in the Record, so the Jews cannot be held accountable for anything a particular rabbi or scholar had inserted in the Talmud. This is extremely important, for it is in many ways the complete answer to those who quote the Talmud to arouse anti-Semitism, although it is very easy to prove each statement in these pamphlets of the "Christian" Mobilizers either a lie or a misrepresentation.

The Talmud is not a code. For the Talmud itself formulates the principle that its discussions are only theoretical in character, and that no disciple has the right to put the Talmudic theories into practice unless his master gives him permission to do so. The actual codification of the Jewish laws was done by the rabbis of the post-Talmudic and Medieval periods. These codifiers, it is true, formulated their principles in keeping with Talmudic ideology. But they have frequently modified the views of the masters by interpretation and re-interpretation, particularly about the relationships between Jews and their non-Jewish neighbors.

Here is a typical example: Talmudic law, in accordance with Biblical injunction, prohibits a Jewish money-lender from charging interest for a loan of money to a fellow Jew. That prohibition did not originally apply when the money was loaned to a non-Jew because a non-Jewish money lender would likewise charge interest on a loan to a Jew. When, however, in the Middle Ages the Church prohibited the Christian money lender from charging interest on a loan. the Jewish codifiers of the period reinterpreted the Jewish law and formulated the rule that no Jewish money lender may charge interest on loans granted to non-Jews.

There is another important point to remember about the Talmud—it can be understood only when it is examined and considered historically, only when the background for each opinion in the Talmud is considered along with the opinion itself. This is precisely the same thing, surely, that every student of politics does when he examines the Congressional Record. The majority of the opinions for 1866 would

A Catholic Scholar on the Talmud

"It is clear that sweeping generalizations on the subject of the Talmud are unjust. To use it to attack the modern Jew is not only unfair, but against the reasoned convictions of Christian scholars who have had the zeal and patience to wander in this maze of Talmudic literature. It is time that we took our opinions on this subject, not from malicious mountebanks, but from those who know whereof they speak."

—Rev. Joseph N. Moody

have very little meaning unless they were considered as having been uttered in the Reconstruction period after the Civil War. The Talmudic term for non-Jew, for instance, which was originally "goi" was used in the Talmud to stand for Egyptian, Persian, Babylonian, Greek, Roman, Arabian, idol-worshipper, but rarely Christian. Lack of understanding and such confusion about terms have brought about a great deal of unnecessary prejudice and misunderstanding.

It might be wise to examine briefly a few of the "quotations" cited in one of these leaflets which have been distributed all over the country by the fascist, anti-Semitic propagandists. The name of the pamphlet is *Why Are the Jews Persecuted for Their Religion?* Here are a few of the Talmudic "quotations" chosen at random:

False: "A Gentile girl who is about three years old can be violated.—*Aboda Zarab* 37a."

True: Now let us look at *Aboda Zarah* 37a, of the Talmud. What it actually says is that modesties expected between Jewish boys and girls as well as between Jewish boys and non-Jewish girls *must* be observed after the girl passes her third birthday—for after her third birthday the girl might be subject to intimacies of a sexual character.

False: "All property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples. An orthodox Jew is not bound to observe principles of morality toward peoples of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general.—Choszen Hamiszpat, 348."

True: This is what *Hoshen Mishpat,* section 348, really does say: "It is forbidden by the Torah to steal even a small amount. It is forbidden to steal in jest or with the intention of repaying even double the amount later on. It is all the same whether one steals the property of a Jew or a non-Jew, of an adult or a child."

False: "Every goy who studies the Talmud and every Jew who helps him in it ought to die.—Sanhedryn 59a."

True: In *Sanhedrin,* the rabbis discuss the theological question of whether the Torah is the property of the Jews only or of all peoples. First is given the opinion of Rabbi Yohanan, a Palestinian rabbi of the third century, that the Torah belongs to the people of Israel only, and, therefore, that if a non-Jew studies the Torah he is guilty of being in possession of stolen property. But the Talmud challenges that view and shows that the Torah belongs to all peoples. Rabbi Meir, a prominent Palestinian Talmudic authority of the second century, declared that a non-Jew who studies the principles of the Torah is worthy of the esteem due to a High Priest in Israel.

False: "A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat.—Nedarine 20, B."

True: We have a definite statement in the Talmud to the effect that if a Jew has illicit sexual relations with a non-Jewish woman he violates not less than fourteen Biblical commandments! (Treatise Derek Erez, pp. 273-274, ed. M. Higger).

These few examples should be sufficient to demonstrate with what viciousness the Talmud has been distorted and misrepresented by these fascist propagandists. Nor is it always easy to trace the "quotations" to their sources—the titles of the works are often so grossly misspelled that it is difficult to recognize them; occasionally the titles as quoted appear altogether fictitious; frequently the works cited are well known, but no volume, page, chapter or verse is indicated.

The perversions of truth have been so widely disseminated among the gullible and the uninformed that they are causing alarm to many Catholic and Protestant clergymen and scholars. Even *The Tablet,* which is the diocesan journal of Brooklyn and for that very reason should have displayed greater moral re-

Cardinal Mundelein Against Bigotry

"As an American citizen, Father Coughlin has the right to express his personal views on current events, but he is not authorized to speak for the Catholic Church, nor does he represent the doctrine or the sentiments of the Church."

Cardinal Mundelein on Civil Liberties

"The trouble with the Catholic Church in the past has been that we too often were allied with the wrong side. Selfish employers of labor have flattered the church by calling it the great conservative force and then called upon it to act as a police force while they paid out a pittance of wages to those who worked for them. Of course, there is always the danger of Communism in our midst. The Holy Father points that out to us. But don't let others use it as a cloak to cover corrupt practices when they cry out against Communism and themselves practice social injustice when they fought against a minimum wage for girls and women who are trying to live on 10c or 15c a day." —*Cardinal Mundelein* to the Chicago Holy Name Society, January 3, 1939.

sponsibility towards its readers and towards the truth, has opened its columns to slanderous attacks on the Talmud. No wonder that the prominent Catholic priest and radio lecturer, the Rev. M. J. Ahern, S.J., saw fit to answer these libels in a broadcast in the course of which he said:

"Much, if not all of the erroneous impressions which are still abroad about the Talmud may be traced to a work by Eisenmeyer who in 1700 published a book about the Jews called in German *Entdecktes Judentum,* which means in English, 'Judaism Revealed.' In this book slanderous stories were told to the effect that the Talmud teaches that it is a virtue for a Jew to kill a Christian, that all crimes against Gentiles are permissible, and that the Israelites are not bound by the moral law in dealing with those outside their faith. These outrageous charges have been disproved again and again by Christian scholars."

The Talmud is not a secret possession of the initiated few. It is available to everybody, in English translation. The universal ethical and moral principles discussed therein are known both to Jewish and non-Jewish scholars alike.

What are some of these principles? They represent a triumph of the spirit of universalism. In picturing the ideal era to come, the rabbis of the Talmud practically erased the boundary lines between Jews and non-Jews. Instead of a sectarian demarcation, we find in it a moral one: In the years to come, say the rabbis, no line will be drawn between Jews and non-Jews, but between the righteous and the unrighteous. Unrighteous Jews will be punished equally with the wicked of other peoples. And all the righteous, on the other hand, whether Jew or Gentile, will share equally in the happiness and abundance of that millennial era to come. There will be no dishonesty, and the memory of those who have accumulated wealth through the suffering of their fellow-men will be erased. (See M. Higger, *The Jewish Utopia,* pp. 20-21.)

The Talmudic rabbis say that the ethical behavior of the Jew toward the non-Jew, based as it is on the Torah, is a sanctification of the name of God, for the Torah has been given only in order to sanctify the Lord. So that when the highest ethical principles of the Torah are practised by the Jews in their relations with the Gentiles, the latter realize the divine source of these commands and the loyalty of the Jews to that source. (See M. Kadushin, *Theology of Seder Eliahu,* pp. 67-69.)

Thus, to rob or deceive a Gentile is considered a graver sin for a Jew than to commit such an offense against a fellow-Jew. It is considered a greater violation of the command laid upon the Jew of sanctifying the name of God through the teachings of the Torah. (*Tosefta Baba Kamma,* 10, 15.)

The most comprehensive and fundamental law of the Old Testament is considered to be the love of one's fellow-men. Hillel, who lived several decades before Christ, was once asked by a non-Jew to give him the quintessence of the entire Torah. Hillel answered: "What is hateful to thee, do not do unto thy fellow-men. This is the whole law; the rest is the explanation thereof. Go study it." (*Shabbath,* 31a.) And according to another rabbinic tradition, to hate one's fellow-man is to hate God. The Golden Rule is thus the foundation of all Jewish ethics and morality. God Himself, the Torah teaches, loves all human creatures, and not to emulate Him by a love of all one's fellow-men becomes thus a sin against His name. For if there is one Talmudic teaching which can be regarded as unquestioned and unopposed, it is the doctrine that God's love extends to all the world, to Jew and to non-Jew alike, to the righteous and to the wicked, to human beings and to animals. It is a fallacy to believe that Judaism upholds the worship of a tribalistic rather than a universal God. "The Lord is good to all, and His tender mercies are over all His works," cried the Psalmist (145:9). Repeated daily by the Jews, this took deep roots in the minds of all worshippers in the synagogues. Jews are taught to believe that God's loving providence extends to all creatures, to all who come into the world. "God is good to all, and the greatest good is that His creatures learn from Him to be merciful to each other," say the rabbis (*Genesis Rabbah,* 33:4).

One of the greatest Talmudic authorities, Rabbi Akiba, who lived in the second century of the present era, once preached on the generation of men whom God punished by the Flood. To them Rabbi Akiba applied the verse in Job 24:20 which says: "They have shown no love and mercy to their fellow creatures. Hence God has turned His love from them." (*Genesis Rabbah,* 33:7.)

Surely it must be obvious that those who pervert this fundamental principle of the Talmud—the love of all one's fellow-men—by the lies and slanders which they circulate, are not only inhuman. They are also ungodly and immoral. Their aim is to sow dissension among men and to incite one man against his neighbor—an aim, which, if it is forbidden by anything, is forbidden by the humane teachings of the Talmud itself.

GERMAN-AMERICANS ARE LOYAL AMERICANS

ONCE again the brutality of war hysteria is appearing in the United States. This marks the beginning of a rapidly deteriorating situation. But the more accelerated the pace, the closer we get to the war in Europe, the fiercer becomes the howling of the patrioteering pack. Already mob violence and the insanity of national, racial and political hatreds are being whipped up by flag-draped scoundrels, lunatics, adventurers and demagogic propagandists for the belligerent powers and for the war profiteers of our own country. Out of this mixture of lies, greed, and lust for bloodshed is being distilled a deadly poison which may wipe out the heart and conscience of America if it is not checked.

More and more people: the gullible, the ignorant and the neurotic, are being swept away by the most destructive of passions. The jungle spirit is displacing reason, truth and humanity. How many unresisting minds are already attempting to emulate the Nazis! They feel with their "blood" and think with their "instincts." They are trying to make heresy-hunting, Jew-baiting, labor-baiting, Negro-baiting, and alien-baiting the order of the day in this country at the present time. If these anti-social activities are permitted to continue it is perfectly clear that it will end in a major disaster for our American society.

It is not without bitterness that Americans of German origin recall the persecution and humiliation they experienced at the hand of the star spangled hoodlums, demagogues, and law-enforcement officers gone berserk upon the entry of our country into the World War in 1917. They were regarded and treated as *enemies*. An inflammatory press campaign, the dissemination of lies, slanders and distortions about the attitude of German-Americans toward the war in Europe and their loyalty toward the United States let loose the most reprehensible man-hunt in the history of our people. German-Americans were fingerprinted like criminals, and cynically deprived of their most fundamental civil rights. Mere suspicion or malice was enough to cause their arrest and frequently to have them thrown into jail. Large sections of our population, normally law-abiding, kind and civilized, because of the intolerable pressure of the war-hysteria under which they lived, declared a moratorium on their humanity and judgment. They boycotted everything even remotely identified with things German. They stigmatized German-Americans as "hyphenated" therefore not "American." They refused to trade with them, denied them employment, shunned their doctors and lawyers, banned their books from the public libraries, abolished the study of the wonderful German language and literature.

Again, after one generation of a false truce the World War is raging on the battlefields of Europe and its repercussions are being felt severely in our own country. The fiendish, bloody course the Nazi rulers of Germany have taken, not only against the world but toward their own oppressed people, has engendered a deep revulsion and hatred for them among most Americans. But this feeling, once more as in 1917, may unreasoningly be extended to the German people and to Americans of German origin in this country. There are two contributing factors to this dangerous possibility: the un-American activities of the German-American Bund, which is honeycombed with Nazi spies, saboteurs and propaganda agents, and the insidious campaign which the Berlin Propaganda Ministry has been waging throughout the world to the effect that "Germany is where there are Germans." And the average person unreflectingly proceeds to associate every German-American with these subversive activities and ideas. This may partly be ascribed to the widespread fallacy of making no distinction between the upright, freedom-loving German people and their brutal Nazi oppressors.

It is with these facts in mind we address ourselves most earnestly to the American people. We adjure it to refrain from hysteria, from committing the same unpardonable blunder that many of our citizens made during the last World War. Let it be clearly understood: the vast bulk of German-Americans are loyally devoted to the United States and to its democratic ideals and institutions. For two hundred years German-Americans have enriched our country with their genius and toil, have fertilized our American civilization and democracy with their blood and sacrifice in every war since the Revolution. They love the United States without any qualification or reservation and reject allegiance to any other country. At the same time they bear a deep love for their ancestral Germany, not the fascist Germany of Hitler.

German-Americans hope for the destruction of Nazism and all the social blights it stands for. They look forward to the triumphant establishment of a free and democratic Germany.

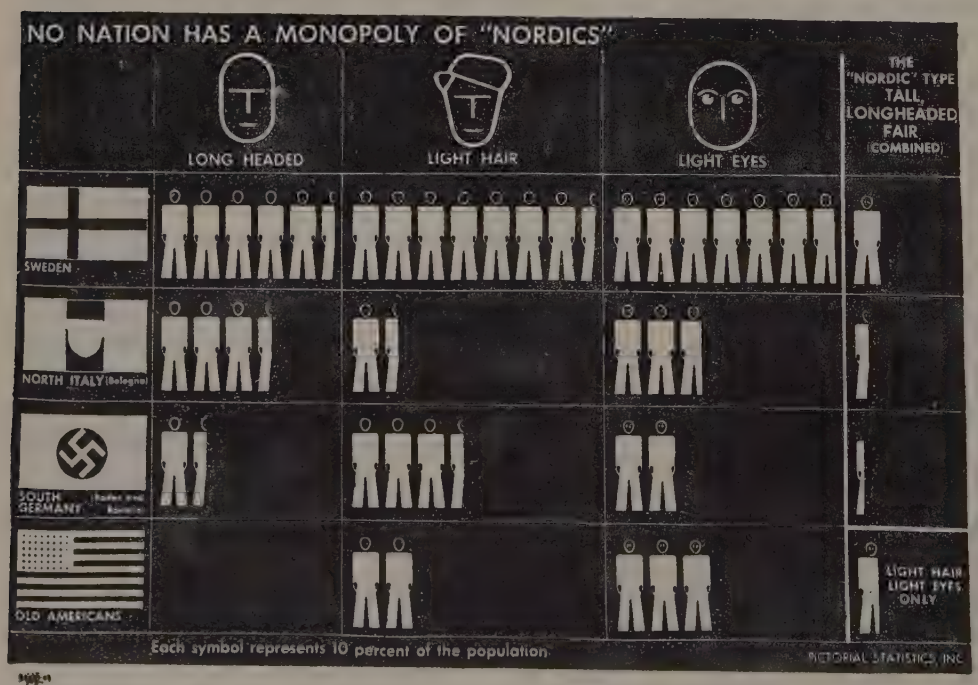
Race
AND OTHER KINDRED DELUSIONS

by
M. F. Ashley-Montagu

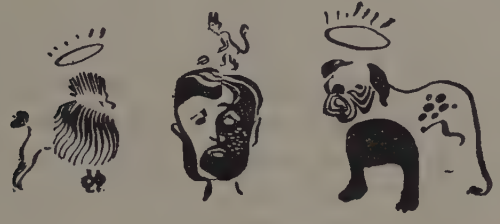
RACE is a term which is derived from the Latin *radix,* a root; and in common usage it has come to mean a group of individuals descended from the same root or stock. Commonly the term is used with a heavy biological weighting; that is to say, a race is most generally conceived to consist of a group of individuals who claim a common bond in "blood" or ancestry which is supposed to distinguish them from all other individuals. In our own day, to the distinctions which the racists claim for themselves have been added mental as well as physical characters. Certain aggregates of physical characters are said to be associated with specific mental characters, so that a black skin becomes *prima facie* a mark of mental inferiority, while fair hair, and blue eyes and a white skin (without, of course, the addition of Jewish, or Italian, or French, etc., blood, as the racist at his discretion may wish) together become marks of mental superiority.

For such a belief there is not a particle of evidence which would withstand a moment's critical examination.

Is it enough, as so many biologists, anthropologists, and others have done, to make such a statement? Clearly, it is not enough. In the realm of human affairs, in such matters emotion and prejudice count for far more than scientific proof and demonstration. Those who are unwilling to be convinced cannot be convinced that race in biological terms simply means that all human beings are merely *domesticated varieties* of the same species whose physical characters have



gradually assumed the forms they have as a result of geographic segregation and inbreeding. In the course of time these factors have led to adaptive changes which are reflected in the physical differences between the groups of mankind, and which we recognize as racial differences. This does not mean that because such domesticated varieties have certain physical characters in common that they therefore represent pure strains in the sense that domesticated animals do. On the contrary, the domesticated varieties of man are much mixed notwithstanding their isolation and inbreeding, whereas our domesticated animals, such as the poodle and the bulldog for instance, represent highly selected pure strains.



By definition all members of the human species belong to the same taxonomic and evolutionary rank, and the varieties of races of the human species, for the most part, merely represent the expression of successful attempts at adaptation to the environment or habitus in which they have been segregated. It is not an accident that we find black skins associated with high temperatures and intense sunlight, and white skins associated with cooler climes and moderate degrees of sunlight. (Compare, in this same connection, the habitus of the white bear and the black or brown bear.)

The black skin represents an adaptive character which followed upon the loss of the body covering of hair. Thus, all apes and monkeys which possess an abundant hairy coating have *white* skin beneath the hair; only those parts which are relatively free of hair are black. Thus, the face, hands, feet, and external genitalia of the earliest men were probably black, as they are in the great apes; and the fact is that these are the regions of the body which in most white skinned peoples still retain the greatest amount of pigment (melanin-black pigment). White skinned peoples merely have a lesser amount of black pigment in their skin because the shift from the birthplace of their ancestors, which there is every reason to believe was Africa, to the cooler climes of Europe gradually resulted in a decrease of the amount of melanin in their skin, so that in the course of time this has become considerably reduced.

It is the same story for hair and eye color. To the present day, exposure to the intense sunlight will bring about the production of an increased output of melanin in many whites, so that depending upon the degrees of exposure, the skin of many whites may turn completely black. This latter phenomenon will occur more readily in brunettes than in blondes, merely because brunettes possess a greater amount of substances required for the production of melanin, whereas blondes possess a much lower proportion of these substances.

It is surely obvious that black and white skins are in their own ways adaptive characters of physiological importance for the welfare of the individual. In hot climates it is necessary for the body to be protected from the dangerous rays of the sun; the body secures this by depositing a protective pigment in the skin. In cool climates the rays of the sun are not so dangerous, and the body needs the sunlight in order to function properly, therefore, the body responds by reducing the unnecessary amount of pigment in the skin, and thus renders it possible for the beneficial rays of the sun to penetrate to the deeper tissues beneath.

Albinos, who are individuals completely devoid of any pigment, suffer intensely when exposed to sunlight. Their pigmentless tissues are incapable of taking care of the sun's rays; in other words, they have no adaptive mechanism to protect them from the rays of the sun. In so far as they lack such a mechanism they are biologically unadapted to meet efficiently the demands of their environment, and to that extent they are physically inferior to those of their fellows who are so adapted. The Negro is much better adapted to meet the demands of the intense sunlight to which his ancestors were born than the white man is, just as the white man is better adapted to meet the rigors of the cooler climes of his adopted homelands. Is the one therefore superior or inferior to the other? Is the white man superior to the Negro because he has lost the greater part of his pigment, because biologically his organism has not needed it? Or is the Negro superior (or inferior) because his organism has developed a great amount of pigment which was necessary if he was to survive? Clearly, there can be no

question here of either inferiority or superiority. Both the Negro and the white man have made the necessary adaptation to their environments, and each have for that reason survived. Adaptive characters, whatever form they may take, are always desirable characters, because from the standpoint of the organism they enable it to survive.

Is there any sense then, in condemning an individual because of the color of the skin which enabled the ancestral group which gave him birth to survive the rigors of this world? Of course, there is none, and there can be none, from any possible point of view.

But, our racists point out, it is not only the color of the skin which counts; what about the Negro's kinky hair, thick lips, and lack of general body hair, an so on? These, surely, are all marks of inferiority! We may well ask: Marks of inferiority in what sense? In the cultural or in the biological sense? If the statement is made from the cultural point of view, there can be no argument, for what a community or an individual considers culturally satisfying in such connections is purely an arbitrary matter of taste, and concerning taste it is notorious that there can be no disputing. Even Negroes when educated in Western cultures, as in North America, owing to the cultural norms which are everywhere set before them as standards, frequently come to consider that lank hair and white skin is to be preferred to black skin and kinky hair. But if the statement is made in the biological sense, as meaning that such Negroid physical characters are marks of biological inferiority, then it can be demonstrated that such a statement stands in complete contradiction to the facts.

The three characters in question, namely, kinky hair, thick lips, and general lack of body hair, are not only not marks of inferiority but are very definitely, in the biological sense, examples of characters which have progressed further in development than have the same physical structures in whites. In these very characters the Negro is from the evolutionary standpoint more advanced than the white, that is, if we take as our criterion of advancement the fact of being furthest removed from such conditions as are exhibited by the existing anthropoid apes, such as the gorilla and chimpanzee. If some of our racists would take the trouble to visit their local zoo, and for a moment drop their air of superiority and take a dispassionate look at either one of these apes, they would find that the hair of these creatures is lank, that their lips are thin, and that their body is profusely covered with hair. In these characters the white man stands nearer to the apes than does the Negro! Is the white man then, for this reason, to be judged inferior to the Negro? Surely not!

We do not know why the Negro's head hair, body hair and lips have developed the way in which they have, or why whites have more nearly retained the primitive condition of these characters, but we can be certain that biologically there is a very good functional reason responsible in both cases which, in the system of values involved in biological judgments, must be appraised as equally valuable for the respective functions which each is called upon to perform.

It has been shown that the broad nose of the Negro is adapted to meet the requirements of air breathed at relatively high temperatures, whereas the relatively long narrow nose of the white is adapted to breathing air at relatively low temperatures.* From the aesthetic point of view a much stronger case could be made out for the Negro than for the white nose. The peninsula of bone, cartilage, and soft tissues, all of which juts out from the face of the white, with its stretched skin, which becomes so shiny as soon as the sweat begins to break through its enlarged pores, is really something of an atrocity. At least, any ape would think so. Just imagine such an outgrowth from the middle of one's forehead instead of from the middle of one's face. In such a case we would regard this structure, from our present standpoint, as an unsightly abnormality, and when a nose is unusually long, pendulous, as Cyrano de Bergerac put it, like an elephant's trunk, we tend to find it unsightly. Well, we have all gotten used to our noses, and take them very much for granted, but

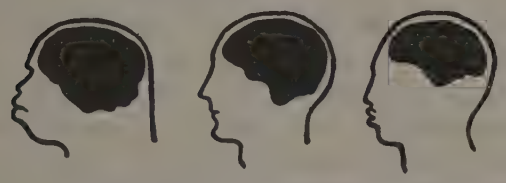
> He is foolish who supposes
> That one can argue about noses.

All that one can say is that biologically the form of the Negro nose and the form of the white nose are each adapted to perform the functions which originally called them into existence. That being so, there can again be no question of either superiority or inferiority. And so one can go on and on and discuss every single character of the body, and arrive each time at the same conclusion.

There is, however, one character of the human body which has more frequently than any other been cited as a proof of the inferiority of the Negro, for example, to the white man. That character is the size of the brain. The size of the brain is usually esti-

* Professor Arthur Thomson and Dr. L. H. D. Buxton, "Man's Nasal Index in Relation to Certain Climatic Conditions," *Journal of The Royal Anthropological Institute of Great Britain and Ireland*, London, 1923, vol. 53, pp. 92-122.

mated from the capacity of the skull in terms of cubic centimeters. The material available upon which to base a discussion of the value of the size of the brain as related to mental capacity is far from satisfactory. We do not possess sufficient thoroughly controlled series of measurements on numerically adequate samples taken upon the skulls of different human groups. The material that is available is of such a nature that it is possible for anyone who sets out with the intention of proving a particular case to prove it in precisely the terms he wishes. But upon the basis of the available facts the scientist can come to only one conclusion, and that is, that since there is no demonstrable difference in the *structure*, gross or microscopic, of the brains of different races, and since the variability in size of the brain is such that there is no demonstrable relationship between cultural and intellectual status and brain size, that there is therefore no significance to be attached to brain size as a mark of cultural or intellectual development. Now let us briefly consider the facts.



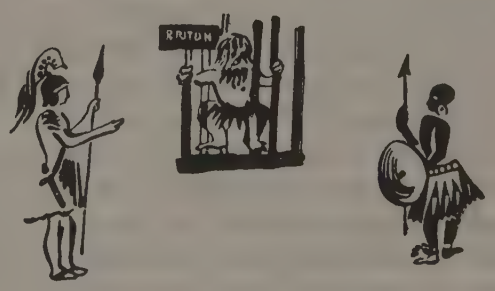
Neanderthal *White* *Negro*

The cranial capacity of paleolithic Neanderthal man was 1650 c.c. What an extraordinary situation! Primitive Neanderthal man who lived more than 50,000 years ago had a larger brain than the average white man of today! Strange that this elementary fact has been so consistently overlooked. Are we to assume then that Neanderthal man was culturally and intellectually superior to modern white man? The Negro has an average cranial capacity of 1400 c.c.,-50 c.c. less than the white, whereas the modern white has a cranial capacity which is lower than that of the Neanderthal man by 200 c.c.! Are we to infer from these facts then that the modern white is intellectually so much more inferior to Neanderthal man than the Negro is to the white? We believe not.

We know that Neanderthal man was hardly as highly developed culturally as the modern white or Negro. But that he possessed the same capacities for cultural and intellectual development as the modern white or Negro cannot be seriously doubted. Neanderthal man was neither inferior nor superior to modern man because of his large brain—he was inferior culturally to modern man for the simple reason that the opportunities for cultural development which were open to him were strictly limited. His brain had nothing whatsoever to do with the comparatively undeveloped state of his culture, just as the brain of the vast majority of modern white men has so little to do with the state of development of the culture of the western world today. The brain is essentially the organ which coordinates nervous activities, and it performs that coordination according to the educative pattern which is originally offered to it. That pattern is always culturally determined and conditioned. So that it depends almost entirely upon the sort of cultural experience which an individual has been exposed to, and caused to coordinate within his nervous system, whether he is capable of functioning at the necessary cultural level or not.

The brain does not secrete cultural or intellectual power in the same way as the liver secretes bile. One is not born with the ability to think brilliantly. Such an ability can be brought about only by the exposure of the brain and nervous system to, and the education in, the proper conditions.

When Julius Caesar landed upon the shores of Britain in 52 A.D. he found the Britons in a Stone Age cannibal stage of cultural development. Within a hundred years these selfsame savage Britons were well on the way toward the development which culminated in the great flowering of civilization which has been called the Greece of the Modern World. Had Caesar not opened up to the Britons the opportunities for cultural development when he did, the development of the Britons would have been greatly delayed, and they might even have been wiped out altogether by invading hordes. At the time when Caesar landed in Britain the African Negro kingdoms



and their peoples were culturally incomparably more highly developed than the Britons, upon whom they might well have looked as upon a primitive people. Africa had long been in communication with peoples

who had acted upon them as so many fertilizing agents. The Britons had been isolated from the main course of such contacts until the time of Caesar, but as soon as he opened up such contacts to them development followed with great rapidity.

Were the brains of the Britons, up to the time of Caesar's arrival, made of such inferior stuff that they could only assume efficient qualities by the injection of new blood? Clearly, blood and brain had nothing to do with the matter, but on the other hand cultural stimulation had everything to do with the development which followed upon the Roman conquest.

The English are today the most notoriously unmusical people of our age. Yet, in Elizabethan times they were the most musical people in Europe. What has happened? Has the "musical part" of the English brain atrophied? Of course not. The cultural and economic development of the English has simply led in a direction away from such interests to other pursuits. Brain has nothing to do with the matter, and culture everything.

In short, it is culture which makes "brains," and not brains culture. If this were not so, then the Kaffirs and Amaxosa of Africa, who have few cultural opportunities but more brains by size than whites (Kaffirs 1540 c.c. and Amaxosa 1570 c.c.) would be culturally and intellectually superior to whites, and the same would be true of Japanese 1485 c.c., Eskimo 1535 c.c. and Polynesians 1500 c.c. If we are to hold that the Negro is mentally inferior to the white because his brain has a capacity 50 c.c. less than that of the white, then by the same token we must hold that Kaffirs, Amaxosa, Japanese and many other peoples are mentally superior to whites. This we know to be untrue. There is no evidence that any people is either mentally superior or inferior to any other people in any way whatsoever. All that we know is that there exist considerable cultural differences between peoples, and that these cultural differences are readily to be explained upon purely historical grounds, and not upon any biological ones.

Differences in brain size have about as much relation to intelligence and cultural achievement as differences in body size; that is to say, within the limits of normal variation absolutely none, either as between groups of individuals, or as between individuals of the same group.

In short, the concept of race which holds that the physical differences between peoples are reflections of underlying significant mental differences is a concept which cannot be scientifically substantiated. It is nothing but a convenient myth, and a wilful delusion.

JAIL RIOT INCITERS

(*Continued from page 9*)

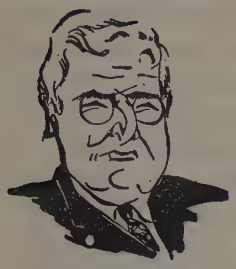
The founder of Christianity was Jesus, a Jew. Religion as we know it, I suppose, began with wonder at the universe, and what life means, and the inevitability of the death that comes to us all, and the general conjecture as to what it is all about. All the different religions: Christian, Jewish, Buddhist, Confucian, Mohammedan, have beautiful things in them. They have gone far beyond the religion of savage days of wondering why the sun goes up and down. And I think the finest distillation of it which appears in the Christian faith is found in such unselfish sayings as these: "Do unto others as you would they should do unto you." "Love thy neighbor as thyself." It is a beautiful thing and something divine in its unselfishness, even with the translated happiness that goes with sacrifices to bring happiness to others. It has been written about. It is a part of Christianity, which Christians try to live up to just as the Jews try to live up to similar things in the Jewish religion, and in all religions in the world. And for these savage, bitter, cruel, blood-thirsty things to be said in the name of Christianity is something so totally at variance with the facts, that I insist upon referring to the additional offense—which is coming in and dragging Christianity through the dust through such sayings as these.

There have been persecutions in the name of Christianity, crusades, wars, but that isn't Christianity, and for these people to call themselves the Christian Front, the Christian Mobilizers, is a slander and libel on Christianity, not approved, not liked by Christians whether Protestant, Catholic or of any other variety. They do not speak for Christianity. They are not a *Christian* Front. They are not *Christian* Mobilizers. They speak for themselves.

In December the Christmas season will come, and there will be repeated over and over again the old saying, "Peace on earth, good will toward men." I propose that these defendants shall be at liberty at that time to absorb the atmosphere of the Christmas season in New York, where in the main we have all races and nations, a miniature of Europe—in fact, of the world. We live happily together. Our international boundaries are often just side streets only sixty feet wide. We live happily together along these boundaries. May we continue to do so. If this sort of thing goes on, we shall not do so.

The sentence in each of these cases is seventy-five days in the workhouse. Take the prisoners away!

HALL OF SHAME



THEODORE H. HOFFMAN

A Star-Spangled Patriot

THE war in Europe is on in full swing. In our own country every patriotic American is intent upon doing everything possible to keep the United States out of the war. Also, Mr. Theodore H. Hoffman, the President of the Steuben Society, a leading organization of German-Americans has spoken out for it. But it is interesting to note the manner and form in which he expresses it.

Mr. Hoffman speaking: "Certain disloyal organizations in the nation are trying to make Uncle Sam an ally of imperialistic England and France in a fight for what they term is the saving of democracy, but which really is a fight for power."

Mr. Hoffman's attitude becomes unmistakably clear. He describes the present war as *imperialistic* in its aims. But he is in a great haste to limit this stigmatization to England and France. Also, he refers to *disloyal organizations* without taking the pains of mentioning them by name. Thereby, he inferentially places emphasis upon the loyalty of himself and the Steuben Society to this country. His "loyalty" is so fervent that he proceeds, without the blinking of an eyelash, to characterize the powers against whom Hitler is waging war as imperialistic. At the same time he scrupulously avoids mentioning Nazi Germany in this connection, from which one might deduce that Hitler was a sweet and innocent orphan boy picked upon by those awful English and French bullies.

To make his intentions even clearer, Mr. Hoffman demands an investigation of English and French propaganda in this country. Apparently he is completely unaware of the existence of the *German-American Bund* and other pro-Nazi organizations which are serving as the direct agencies for the Berlin Propaganda Ministry in the United States.

We leave it to our readers to judge the real nature of this kind of "loyalty" to the stars and stripes.

HALL OF FAME

CONGRESSMAN ADOLPH SABATH

We Must Stand Close Guard Over Our Liberties

THE man-hunt is on in full cry! All that the anti-social elements in this country had been waiting for was a world catastrophe. Now that it has come they are like a pack of snarling wolves poised for the spring, hungry for human prey and human anguish.

Recall the last World War—the witches' orgy of hate and hysteria that swept the country from coast to coast. Recall the Palmer raids on liberal organizations, the brutal hounding of Americans of German ancestry, the passage of the unconstitutional anti-alien and sedition laws that robbed the American people of their freedom of speech, press and assemblage.

Again we are facing a world-catacylsm. Again the sinister agents of reaction are preparing for the kill—the destruction of your liberties and mine. An earnest warning now comes from Representative Sabath, the Chairman of the House Rules Committee: that the reactionaries are preparing to rush through a "war-scared," stampeding Congress, more than seventy anti-alien and sedition bills designed to crush organized labor, to muzzle patriotic liberals, and to sow disunity among the American people.

Congressman Sabath warns: "Anyone who defends the rights of the masses of the people will be called a Communist; that is reaction's plan—and we must not be intimidated when the welfare of the entire nation depends on our redoubling our efforts."

Yes—we must not be intimidated! We must, together with all true patriots like the Honorable Adolph Sabath, stand close guard over our liberties and throw the merciless spotlight of truth upon those wolves in sheep's clothing, the patrioteers who try to conceal their sordidness in the folds of the American flag, who cry: "Treason!" against others in order to distract the attention of the American people from their own treasonable machinations.

News of the Month

The Coughlin-Nazi Pipeline

The Danzig Nazi newspaper, *Vorposten* of *August 16th* ran an attack on the President of the United States, illustrated by a picture showing a highway marked "Roosevelt

Road" and "Danger—Travel at Own Risk," with obvious inferences. The very same picture appeared on the front page of the *August 14th* issue of Father Coughlin's *Social Justice,* with a caption likewise smearing the President.

Coincidence? Mental telepathy? Or does it just show how smoothly little Joe Goebbels' propaganda pipeline to this country is operating?

Fascist Propagandists in Politics

A good deal of the scurrilous anti-Semitic literature in this country comes from the press of William ("Pop-off") Pelley, convicted fraud and "chief" of the fascist Silver Shirts. A recent editorial in Pelley's *Weekly Liberation,* published at the Aryan Book Store, Deutsches Haus, Los Angeles, asserted that "the Republicans of the Nation have manifested significant interest in the Pelley booklets, to be used in heavy quantities in next year's campaign... Nearly 3,000 Republican Chairmen are going to be kept supplied. . . ." In answer to an inquiry, Chairman John D. M. Hamilton of the National Republican Committee labeled this assertion a "gross misrepresentation." Mr. Hamilton also stated: "There is no place in the Republican Party for intolerance. . . No political victory that we might ever achieve is worth the price of engaging in campaigns based upon intolerance of men's race, creed or religion." This is a fine statement. However, it is known that certain politicians high in Republican circles are actively stimulating the vicious appeals to prejudice used in pro-fascist propaganda against the present Administration. These opportunistic politicians are willing to use any stick to beat Roosevelt. If the Republican Party leadership is sincere in its repudiation of intolerance, why doesn't it purge itself of such men as McWhirter of Indiana, whose efforts to arrange a marriage between the worst fascist elements in this country and the Republican Party were exposed some months ago in Congressional hearings?

On the same score, it's about time for the Democratic Party leadership to thoroughly cleanse its ranks of the rabid Negro-hating, race-baiting Ku Klux remnants whose activities give Hitler an oportunity to shout back at us, "You're another."

Man Bites Dog

The American public has become so accustomed to the reactionary fulminations emanating from the headquarters of the Daughters of the American Revolution, that a statement by the head of the D.A.R. in eloquent defense of our civil liberties *is* news, and very welcome indeed. We are pleased to quote from a message from Mrs. Henry M. Robert, Jr., president general of the organization, on the observance of Constitution Day:

"Our greatest service to our country and to humanity is to hold firm in the faith that human liberties thus far achieved can and must be preserved. . . This Constitution Day should arouse every American citizen to the realization that, under the systems attacking the world's democratic institutions, the great mass of civil liberties as we know and now enjoy them—the right to speak, the right to assemble, the right to differ . . . under those systems all of these are simply non-existent."

Sins of the Sons

The case of two Coughlinites sentenced to 75-day terms attracted much attenion in New York City, due to the fact that one of them is the 20-year old son of a City Councilman. The two men were arrested after having made incendiary incitements to riot at a Coughlinite street meeting. Ralph Ninfo, son of Councilman Ninfo, was quoted by police as saying that he would "like to see every Jew in the United States hanged," and that he would "show the damned Jews" if he "got $100,000 from Hitler." His comrade-in-crime shouted that he "wished to see Jewish blood flow all over America." Nice people.

In sentencing the two fanatical Coughlinites, Magistrate Henry H. Curran declared: "We should remember that the founder of Christianity, Jesus Christ, was a Jew. These people who call themselves the Christian Front and the Christian Mobilizers are dragging Christianity through the dust. They do not speak for Christianity."

It happens that Ninfo's father has a distinguished record as a liberal and public-spirited member of the City Council. A special meeting

called by the county unit of the American Labor Party represented by Councilman Ninfo, passed a resolution affirming its faith and confidence in him. Denouncing his son's actions, and those who have misled him, Councilman Ninfo aptly said: "Some parents mourn their children when they lose them; others mourn them while they are still alive. My wife and I have the great misfortune to be in the latter category."

Thumbs Down on Hate-Mongers in Minneapolis

Minnesota has been the scene of a good deal of Nazi-inspired propaganda. Minneapolis lately has had a taste of underhand hate-rousing in the typical Nazi manner. The Hitlerites and their henchmen who are adepts in the ancient art of forging documents, flooded the city with spurious leaflets which were supposed to be addressed to Jews only in the name of a local organization. These crudely-forged leaflets were filled with such silly tripe as calling upon Jews to gain control of all business and industry in the United States, to sell liquor to Gentiles in order "to further demoralize the Christian youth of America" and to "make ourselves the masters and rulers of the world." Strangely enough although the leaflets were supposed to be intended only for Jews, through some strange "accident" they were widely circulated mainly among Christians. The idea behind this low contemptible forgery is obvious. Only the Nazis and their un-American followers here could stoop to such unprincipled methods.

This spurious leaflet, and kindred types of anti-Semitic literature, was promptly exposed and repudiated in an open letter signed by 24 leading citizens of Minnesota, representing every walk of civic, religious and economic life. Taking note of the "subtle and anonymous" propaganda circulated by outside influences "attempting to divide the people of Minneapolis on racial and religious lines," the signers pointed out that "Racial antagonism is always a menace to the peace of the nation but especially now when the whole world is in an anxious and troubled state." They went on to warn the citizens of Minneapolis to guard themselves against all types of insidious propaganda inviting them to participate in dissension-breeding activities.

The signers included Archbishop John Gregory Murray of St. Paul and a number of other Catholic and Protestant clerics, the heads of both the C.I.O. and A.F. of L., state and labor bodies, officials of fraternal orders like the Lions and Rotary, and leaders of the bar, educational and civic organizations.

Good News from Florida

A chair of Democracy has been established at Florida Southern College with the aim of rededicating youth to the high ideals of our democratic heritage. "The price which America has paid for the heritage of liberty must not be squandered through apathy," says President Spivey of the College. "Enthusiasm for Democracy must be kindled. All the constructive elements of our Democracy must be intelligently and aggressively preserved. The chair in democracy, according to the announcement, is intended to make plain the meaning of Democracy by presenting students with a complete history of its rise and progress; to teach that Democracy is more than an abstract theory of life, that it is a sharp instrument by which man can hew out a good world for himself and his children; that Democracy must go on the march, doing more than merely defending itself; and to prepare leaders in the field of political science who will go back to their communities as zealous devotees of an active Democracy.

It is expected that the Chair will be occupied successively by leaders known for their democratic convictions. We share the hope of its founders that similar chairs will be created in educational institutions throughout the United States.

From Coughlin to Ku Klux

Another confirmation of our charge that Coughlinism is a training school for anti-Catholics comes in the news that one Joseph E. McWilliams, "fuehrer" of the "Christian" Mobilizers, extreme wing of the Coughlinite movement in New York attended a meeting of the Ku Klux Klan in Atlanta some weeks ago, and was elected to the National Supreme Council of that most poisonous of Catholic-baiting secret societies. McWilliams has gained some notoriety in New York as a rabid anti-Semite and, until recently, was a leader of Father Coughlin's "Christian" Front. He still avows loyalty to Father Coughlin, claiming only that the radio priest "pussyfoots" too much, instead of coming right out for a program of immediate physical violence against Jews. Though not a Catholic himself, McWilliams' following has consisted largely of misled Catholic followers of Father Coughlin, who now find that he has made the logical step of going over to the traditional enemy of Catholics, the K. K. K.

Another Anti-Semite Turns to Anti-Catholicism

The "Rev." Joe Jeffers, notorious in Los Angeles for his pro-fascist, anti-Semitic tirades and actions, is now serving his audiences with large portions of anti-Catholic propaganda mixed in with his anti-Semitic courses. The last we heard about this profiteer in prejudice, he was being tried on a charge of indecency in connection with his private life. Let the followers of Father Coughlin take note: those who are now active in raising the waves of prejudice and hatred may find themselves among the deluged, while other hatemongers ride the crest.

PLEASE NOTE

It is important that subscribers notify the office immediately of changes of address. Write to EQUALITY, 220 Fifth Ave., N.Y.C.

The Rights of FILIPINOS

by Dan Swett

San Francisco

PLANS for formation of a nation-wide Committee for the Protection of Filipino Rights in the United States were laid at a conference here of District Council No. 2 of the United Cannery, Agricultural Packing and Allied Workers of America, according to an announcement by Vincent Rendon, Filipino delegate to the Council.

"Our Union is formed of workers of all races and nationalities," Rendon declared, "Japanese, white, Chinese, Filipino, Mexican and Jew. We get along well together because we have a common interest. Unfortunately, our Filipino members find that there is discrimination against them in many communities because of their race. In order to combat this discrimination effectively, we are establishing this Committee."

All liberal organizations and individuals will be invited to join the Committee, according to the tentative outline formulated by the Conference. Calls to an organizational convention, to be held in about thirty days, will be sent out within the next week, it was revealed.

"Filipinos are not the only ones who have an interest in this action," Rendon explained in urging support for the Committee. "Catholics, Jews, religious groups, and all democratic-minded people are vitally concerned in seeing that all forms of minority discrimination are done away with in the United States.

"I think it is a well-known fact," he continued, "that in the communities where there is the most discrimination against Filipinos, there can also be found the most virulent anti-Semitism and the strongest anti-Catholicism." Our Committee will fight this condition from the ground up, through educational work, through a legal department that will prosecute all cases where treatment of Filipinos is in violation of the Constitution of the United States, and through a legislative department that will seek to secure adequate legislation in city, county, state and Federal governments for the protection of Filipinos in the United States."

In addition to announcing formation of the Committee, the District Council also adopted a resolution introduced by the Alaska Cannery Workers' Union supporting a bill, H.R. 7239, introduced in Congress by Vito Marcantonio, which would authorize naturalization of Filipinos who are permanent residents of the United States.

The resolution points out that because Filipinos are deprived of the right to become American citizens by a bill passed in 1934, discrimination against them is increased and their employment conditions rendered difficult, and declares that 'great numbers of Filipinos are desirous of becoming citizens and entitled to the protection which citizenship would give them.'

RESOLUTION

WHEREAS, our Unions number among them Filipinos who have been instrumental in bringing the benefits of organization to the most exploited industries—canning and agriculture—as well as to the largely unorganized field of domestic employment, and

WHEREAS, they have constantly fought to build progressive labor unions which would enable them to raise standards of living in these occupations, thus aiding all labor in its struggle to win and maintain American standards of living for all workers, and

WHEREAS, by virtue of a bill passed in 1934, Filipinos are at the present time denied the right to become American citizens, and

WHEREAS, this leads to greater discrimination against Filipinos, and increases their difficulties in obtaining employment, and

WHEREAS, great numbers of Filipinos are desirous of becoming citizens and are entitled to the protection which citizenship would give them, and

WHEREAS, there has been introduced into the House of Representatives a bill, H. R. 7239, which authorizes naturalization of Filipinos who are permanent residents of the United States, now therefore, be it

RESOLVED, that the Alaska Cannery Workers' Union No. 5 endorse H. R. 7239, introduced into the House of Representatives by Vito Marcantonio, and that copies of this resolution be sent to the Committee on Immigration and Naturalization, House of Representatives, Washington, D. C., to the International Office, and Locals 7 and 226 in Seattle and Portland, requesting their endorsement.

You can help fight for Filipino rights by writing to the Committee on Immigration and Naturalization, House of Representatives, Washington, D. C., and to your Congressman in support of H. R. 7239.

Letters
TO THE EDITORS

THE many letters, phone calls and personal visits received at our office with expressions of praise for our forthrightness and gratitude for performing a much needed public service with our Open Letter to Archbishop Spellman of New York published last month, have been a source of gratification and inspiration to us. We are sure that our readers will understand that space limitation prevents us from publishing all the letters received. We take this means, however, of thanking our many readers and friends for their warm response and encouragement. THE EDITORS

SLEEP will not come quickly tonight, for my ears are ringing with Nazism, Judaism, and Coughlinism. I don't know whether to thank you or not for the copy of *Equality*. You see, I am still sensitive enough to become almost ill when I read things like the "Christian Front and the Catholic Church." Perhaps you won't understand what I mean, but it's almost impossible for me to believe that people who are Catholics, men who receive the body and blood of Christ, and yet carry on as they are accused of doing. How have we been so terribly side-tracked? If Catholics, with their sublime belief in the Mystical Body of Jesus, have taken to slander, malice, Jew-baiting and violence, what can we expect of Protestants, etc., etc., etc.? Certainly, we know there is a human and divine element in the Church, so when the human becomes "of the earth—earthy", we can count on the divine to exert more divinity.

Sincerely in Christ the Worker,

ADELE BUTLER

Buffalo, N. Y.

I HAVE just read your October issue and think it excellent. The "Open Letter to Archbishop Spellman" prompts me to send a copy to a Catholic member of my family.

May I suggest that you devote an article in your next and following issues to the Negro, also a most persecuted race in the United States? They, too, need a voice such as *Equality* to help them.

CATHERINE WESSON

New York City.

[*A copy of the following telegram to Archbishop Spellman was sent to us by the New York Section, American Committee for Democracy and Intellectual Freedom.*]

Archbishop Francis J. Spellman
Chancery Office
477 Madison Avenue
New York, New York

AS A COMMITTEE OF EDUCATORS WORKING ACTIVELY TO PRESERVE AND EXTEND AMERICAN DEMOCRACY, WE HAVE BEEN CONCERNED BY THE SPREAD IN NEW YORK CITY OF THE ANTI-DEMOCRATIC, UNCHRISTIAN ACTIVITIES OF THE SO-CALLED CHRISTIAN FRONT, DERIVING ITS INSPIRATION AND LEADERSHIP FROM FATHER COUGHLIN. YOU, MORE THAN ANY OTHER PERSON, HAVE THE POWER TO CHECK THIS MOVEMENT, BY ISSUING A PUBLIC STATEMENT DISSOCIATING THE CATHOLIC CHURCH FROM THE ACTIVITIES OF FATHER COUGHLIN AND HIS FOLLOWERS. WE BEG YOU TO ISSUE SUCH A STATEMENT BEFORE THESE GROUPS CARRY OUT THEIR THREATS TO SPILL BLOOD IN THE STREETS OF NEW YORK.

NEW YORK SECTION
AMERICAN COMMITTEE
FOR DEMOCRACY AND
INTELLECTUAL FREEDOM
519 WEST 121 ST.
NEW YORK CITY

ENCLOSED is a copy of a letter I sent to Cardinal Spellman. If you think that it might serve your worthy cause you may use it in your magazine.

Your Eminence:

Ever since Father Coughlin has begun a crusade of hate against the racial kin of our Lord, I was anxious to communicate my views to some authoritative source of the Catholic Church. I restrained myself from doing it until now for fear that my letter might be considered as being "just another crank letter."

The events of recent weeks, however, leading to riots and arrests within our city and elsewhere; events brought about by inflammatory sermons from the Catholic Shrine at Royal Oak, Mich., prompts me to voice my protest as a Christian. I plead that your Eminence discharge your duty faithfully in accordance with the precepts of our Lord in your diocese.

In these trying days, when traditional conceptions of values are destroyed before our very eyes, we of the older generation know that we must hold, steadfast to the one remaining hope of mankind—faith in the Eternal God. We, in this country, must implement this faith by positive action based upon the Commandments of the Lord, and by the political heritage which to us Americans is so dear. Lip service alone is misleading. Spiritual leadership is a dismal failure if it does not or cannot curb primitive instincts among those in its charge.

Your Eminence, it is my studied conclusion that Father Coughlin pos-

sesses just those very characteristics against which our Lord Jesus has warned us. Here is a man prostituting his sacred office under the cloak of religion and dragging the Catholic faith in the mire for some reason known only to himself. We cannot escape the conclusion that his motives arouse grave suspicion that he is in the pay of some foreign power which desires to obtain another "Slovakia" in this hemisphere. For Father Coughlin is following the path of Father Hlinka.

Does not the Catholic Church in this country see the danger that this kind of preaching will only lead to mass hatred toward Catholicism? Are not the Catholics in this country also in the minority? May not occasion arise when a Protestant peddler of hate will utter slander against the Catholics in the same vicious and lying manner as practiced in Germany for whom Father Coughlin apparently speaks?

Respectfully yours,
JOHN F. BENTON

A PRIEST of a great and historic communion kneels before the altar, and celebrates the Mass, as a daily memorial of the sacrificial love of the Saviour, for all mankind. The Mass is the utmost expression of adoration and thanksgiving, and aspiration, while the bread and wine, consecrated at the great moment of the ritual, becomes, to that priest, as to all members of the Roman Catholic Church, the living flesh and blood of the Redeemer.

On Sunday, after the High Mass, and the mandate "Do this in remembrance of me" has been repeated, as it has been countless millions of times through the centuries, this same priest spews over the radio such hate, filth and venom as the world has never heard.

The spiritual plight of the devout and faithful Christian men and women who are members of the Church of which Father Coughlin is an ordained priest, is a tragic one. It is the due of these bewildered and distressed people that the Roman Church speak officially and end once and for all this unspeakable fouling of the stream of their faith that is seeping into the roots of their religious and social life.

Your fine, courageous, clear-cut demand on Archbishop Spellman to declare unequivocally the position of his Church should receive the strongest support of an overwhelming majority of decent citizens of all faiths.

AGNES K. IVES

A FRIEND, who was staying in Andes this summer, loaned me a copy of *Equality*. I am sending a money order for a half year's subscription to it. I hope at that time to renew the subscription.

I am of the Christian Faith and belong to the Anglo Catholic Church. I and others of my Faith deplore conditions of today. Your paper voiced right principles.

I do not wish to be politic, but wish to be acquainted with Truths which concern a righteous people. Thank you, I am,

Respectfully yours,
(MRS.) EMMA R. DRESSEL

UCAPAWA Combats Racism

We have placed you on the mailing list of *Noticias De La Ucapawa,* as requested. The second issue was mailed to you. It has a front page article on Mr. John Brophy's attitude on the question of anti-Semitism.

As most of the papers published in this country in Spanish are either commercial or non progressive, the current of anti-Semitism is flowing freely among two million people of Mexican origin in the Southwest. Our Union, with an important Spanish-speaking membership is aware of the situation and will persistently, through the paper, its Bulletins and Locals make efforts to show the true nature of anti-Semitism and Racism.

LOUISE MORENO
Spanish Dept. UCAPAWA.
United Cannery, Agricultural, Packing and Allied Workers of America
C. I. O.

The "Christian" Front in Pittsburgh

I was delighted to receive the August Equality and am anxious to tell you how much I approve of the illustration you were kind enough to give my article. The artist's conception of Father Coughlin as a large black tarantula poisoning the air agreed so completely with mine that I should like to thank her for it.

You, with all your information, may find it difficcult to believe how I was persecuted before I left Pittsburgh for my stand against Coughlin. You see I had written expressing my disgust and abhorrence of his tactics, and the Coughlinites were out to torment me as much as possible.

They divided up the day, making a special effort on Saturday when they knew my parson husband would be home busy with his sermon and annoyed him by constant calls, telling him to make me stop attacking Father Coughlin if he knew what was good for me. "Shut your wife up or else—" was the burden of their advice.

When they weren't saying that they would shriek that I was neither a Catholic, a Presbyterian, nor even a "good Jew", but just a half Jew. Then they would descend to just plain dirt until whoever answered the phone hung up on them. Another trick was to call up in relays day after day and hang up as soon as any one answered the phone. Raucous laughter was all that met our polite "Hello's" night after night.

I may have been mentioned at several of their United "Christian" Front meetings held in the Fort Pitt Hotel, but my name was especially brought up at the June meeting when the United Christians were informed that I was getting up a group for "Tolerance" which the United Christians take as a fighting word. One man arose and informed the group that he was going to join the church of which my husband is rector to find out what we were up to.

Several of them did attend the church services but shot out of it like bunnies immediately after the service was over. I had told our church people all about it so they were on the watch for them and from the way they behaved—not putting anything in the collection plate, and showing great ignorance of the service—everyone knew who they were. Our church is a very friendly one, but not a soul had a chance to shake hands with the Coughlinites. Alas, they have put their leader in place of both Christ and God! Christianity has come to mean only the name of a political party to them.

I did all I could to protest the Fort Pitt's renting them that room. I felt I had some right to do so as my husband is a stockholder, but Mr. O'Neil, the manager of the Pittsburgh Hotel's Corporation is a Catholic and appears to have warm sympathy for the United "Christian" Front. He rented the Fort Pitt Hotel (he manages it as well as the William Penn Hotel), to the Bund for a meeting, but such a storm of protest was raised that he had to rescind it.

May I assure you, first, that neither Mr. Johnson nor I have a drop of Jewish blood in our veins, second, that I do not think that all Catholics are Coughlinites. I know better. I have warm friends who are Catholics and are as opposed to Coughlin as I am—which is saying a lot. Father Cox, of Pittsburgh, came out in a bold and very brave attack against Father Coughlin as "A Storm Trooper! A Hitler Hatchet Man wearing the robe of a priest." Father Coughlin sent him a telegram saying that he had sinned—it was very strong; and his followers devoted their best attention towards making life miserable for Father Cox.

Don't think the Coughlinites are the only ones who disapprove of Tolerance. I received indignant letters from Protestants asking me how I dared work hand in hand with the "Scarlet Woman," their name for The Catholic Church.

Father Coughlin has succeeded in arousing old hates. Catholics and Protestants had just about forgotten to hate each other. Now, owing to him and his stand, ancient fears of the Inquisition, hangings and burnings and living in caves and dens in the Scotch Mountains, racial memories of the hideous Thirty Years War, are stirring again in Protestant breasts. I think that I am far more eager than that false priest Coughlin, to see established good brotherly feelings between these two great branches of the Christian Church, for I at least am not stirring up hate. The funny part of it is that I and my two children had a special blessing from the Pope and were introduced to him by Monsignor Meulemann, the Archbishop of Calcutta, one of the noblest men I have ever known.

Both my husband and I, although we were registered Republicans at the time, made a special point of going to the polls to vote for Al Smith simply as a protest against intolerance. Now, owing to Father Coughlin, I would tremble to vote for a Catholic President. As long as the Catholic Church refrains from repudiating him I would be afraid to. You see my ancestors were persecuted in the days of the Catholic Church's political power in Scotland, England, and Wales.

Alas and alack, I thought those terrible days were over forever but Father Coughlin is bringing them back again.

I am told that the reason the Church does not silence Father Coughlin is that it fears he will do a Luther on them and lead thousands out of the fold. Let the Catholic Church study the story of Gideon—it was only when he had winnowed out all the weak and unworthy that he was able to conquer the Philistines.

Does the Catholic Church really desire to win followers to Christ—or does it desire to aid Hitler, have Coughlin our next Fuehrer with Reynolds, Mosely, Deatherage, etc., our Goebbels, and Goering etc.

The time is near at hand when the Catholic Church will have to decide that question—may it decide for Christ—is the fervent prayer of its well-wishers,

ANNETTE THACKWELL JOHNSON

P. S. At the same meeting where the United "Christian" Front decided to investigate me and my husband a motion to fight the showing of the film *Confessions of a Nazi Spy* was made and passed. Evidently the United "Christian" Front had no objections to tolerance when it concerned the Nazis. They felt, said they, that the *Confessions of a Nazi Spy* would make for ill feeling! And so it was. While the film was being shown in Pittsburgh a brick was thrown through the glass door of the theater in which it was being shown. Is it naïve to ask who threw that brick? . . .

With the Christian Front being so actively "Christian" is it any wonder that all over Pittsburgh ugly and obscene signs are appearing on Jewish stores. Several Jewish shopkeepers have been beaten. . . .

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Of Interest to Equality Readers

On November 16, from 9:30 to 10:30 P.M., the Town Hall Meeting of the Air will discuss the question, "Should Democracy Deny or Disregard Racial Differences?"

M. F. Ashley-Montagu: Affirmative.

E. A. Hooton: Negative.

Books

Race Propaganda Deluxe

CONQUEST BY IMMIGRATION. *A Report of Special Committee on Immigration and Naturalization of the Chamber of Commerce of the State of New York. By Harry L. Laughlin. A study of the U. S. as the receiver of Old World emigrants who became the parents of future-born Americans; a research on the essential long-time parallel between conquest following successful military invasion and enforced settlement on the one hand and legalized, peaceful immigration on the other; and an investigation into those forces by which a sovereign nation can, to its own benefit, control immigration additions to its own reproductive stocks in number, geographic distribution, race descent and inborn quality. Published by the Chamber of Commerce of the State of New York, 65 Liberty Street, New York City. 267 pages. One dollar.*

THE title and subtitle of this document convey its contents and purposes quite accurately. It is just such a strange mixture of the "scientific" and the moral as the subtitle implies—it is in fact propaganda thinly disguised as "research" and investigation. Its purposes apparently are to create in this country a racial ideal like that current in Germany, to foster suspicion of the alien, to prepare the way for "eugenic" control of population through choice of immigrants with desirable qualities of body, mind and spirit (that is, qualities approved by the writer), to be followed by sterilization or prevention of reproduction on the part of those citizens whose qualities are not approved, and by other control measures.

The author, who is director of the Eugenics Record Office of the Carnegie Institution of Washington, has long been known as a proponent of eugenics. It was presumably his interest in race improvement which led him to advocate and to carry out effective work for selective immigration restriction on a racial basis, leading to the passage of the Johnson "quota" Act of 1924. He was employed to make the present study by Capt. John B. Trevor, chairman of the committee named in the title. Captain Trevor is chief lobbyist for the American Coalition of Patriotic Societies.

The document consists of five short chapters of text, and of four long appendices of data. The text discussion sets forth the author's views and bias concerning the biological nature of human migration. At the outset it appears that "the problem" is not to be approached in the spirit of scientific inquiry, for it stated as a series of injunctions "Immigration *should,* in the interest of race integrity and race improvement be cut down to the vanishing point." Scientific problems are not usually stated as moral precepts.

Even the definitions are given a peculiar emotional flavor. Migration, for example, is what the English sparrow and the Japanese beetle have done, and not the spread of useful plants; and there is a touching paragraph on "The parallel case of the House Rat." Having created the proper atmosphere for considering human immigrants we turn to human history and learn (page 10) that "the Germans lacked culture at the time (invasion of the Roman Empire) but they possessed inherent qualities of high merit, which after a few generations revived the cultural seed of the old Empire and brought on the Renaissance and modern civilization." This is not the only instance in which the author reveals himself as at least a fellow-traveler of the Nordic racialists of National Socialism, a fact which they recognized by giving him an honorary degree in 1936.

Examples of conquests by immigration follow and of the fate that overtakes countries where the races mingle. "Such progress (i. e., culture and civilization) cannot be built on mongrel melting pots but it is based on organized diversity of relatively pure racial types." Along with the Nordic myth there thus bobs up like the ghost of Gobineau that other unreality, the pure race. There are throughout ample reminders that the author belongs to the school which produced the "scare-books" of the twenties: Madison Grant, Lothrop Stoddard, A. L. Wiggam.

There follow chapters on racial problems in America, the immigration control policy of the U. S., aliens as public charges, and a brief summary. The history of immigration control in the U. S. is well reviewed and the great change from right of asylum to racial quotas as the base of policy pointed out, but throughout there is the same intermixture of fact and special pleading. The study of aliens as public charges consists chiefly of two lengthy appendices showing the numbers of native and foreign-born inmates reported by a large number of mental hospitals and penal institutions. The exhibition of the data is apparently intended to make the reader race and alien-conscious with regard to mental deficiency and crime, for no conclusions are drawn and none can be drawn from such crude data. Indeed it was pointed out by biologists and anthropologists shortly after this report was issued that when comparative frequencies in the general population are taken into account (which Dr. Laughlin did not do) the mental disease rate in some cases is much lower among the foreign born.

An example of the prejudicial way in which data are given occurs in Appendix B: "Loopholes in U. S. immigration—control laws." Here it is shown that during 1934-1938 a number of aliens were readmitted to the U. S. under a provision of the act of 1917 which permits the Secretary of Labor to authorize readmission of certain aliens found guilty of crimes involving moral turpitude. The purpose of pointing out this occurrence would have been

served by recording that of 189 readmissions (out of some 200,000 total admissions) that most of them were guilty of infringements of visa laws and had citizen relatives, often dependent in this country. Instead of this six pages of the report are covered with the initials of each alien and a description of his crime, apparently for the cumulative effect of so much wickedness among aliens.

When one considers how serious are the problems of immigration, of absorbing aliens into our national life, of safeguarding our population and of maintaining a democratic and humane society free from the bitterness which periodically poison the life of Europe, it is disheartening to find them dealt with in an atmosphere of parochial prejudice. All of us, even Dr. Laughlin and Captain Trevor and their committee came from somewhere and conquered America by immigration. If we decide to shut our gates, let us do it for just cause, on reasoned evidence, and knowing the price we pay in the loss of an essential element of our democratic tradition. But let us not do it for the poor reasons, nor in the arrogant way recommended in this tract. Its conclusions, which are not derived from the evidence given, consist chiefly of recommendations for changing certain of our practices regarding immigration and naturalization. The reduction of quotas by 60 percent and the introduction of character and personality tests for admission are among the milder changes. Aliens would be required to swear "both *racial* and national loyalty to the American people" before being naturalized; any alien who engaged "in political propaganda or *activity of any sort*" would be deported forthwith; all foreign-born would be registered and fingerprinted; and "the individual citizen of the U. S.—must add immigration concern to his active list of matters which require 'eternal vigilance.' "

Here then the cat comes out of the bag—it is the *racial* loyalty, the political subjection, the police control and the individual espionage which characterize the system we are to get. These are all alien ideas, and these particular ones come from Nazi Germany. The American people can be trusted to resist Conquest by Immigration of such notions. Also it can be trusted to bring the New York Chamber of Commerce to task for acting as an American agent for Hitler's racial nonsense.

If eugenics in the U. S. has been discredited and the good lost with the bad it is largely due to just such infractions of scientific method and to such underlying political purposes as appear in this document. It may act as a boomerang and damage its own cause.

L. C. DUNN

American Mortar

CHRIST IN CONCRETE. By Pietro di Donato. 311 *pages. Indianapolis: The Bobbs-Merrill Co.* $2.50.

THE publishers of this book tell us that its author is a young man still in his twenties, an Italo-American bricklayer whose education stopped at the eighth grade, and that this is his first novel.

The question of the infant prodigy already has been threshed out ad nauseam and we would gladly forget it here, if it were not ballyhooed so consistently by publishers and critics, by the Book-of-the-Month Club that chose it for its September selection, and by the inclusion of one chapter in Edward O'Brien's annual of the short story. It is not so much the author's youth that should be stressed (the history of letters shows far greater prodigies), or the miracle of his education, or lack thereof. In a story dealing with primitive characters, with the elemental struggle for survival, with the coarse realities of tenement life, it is supposedly of great sales value for the book to point out that the author is himself like one of the creatures into whom he breathes life. It also serves the interests of theatrical magic to have this young author, son of sturdy Abruzzese folk, step directly from the mason's scaffolding and into a publishing house, there to lay down a manuscript that is spattered with sand and concrete. It may make good publicity, but at best it is irrelevant, and at worst incredible, if not impossible.

That the author did have his hands bruised and his strength crushed by the Great God Job is revealed by his passionate retelling of his sensations. Nor is the immediacy of these sensations diminished by the fact that they are passing through a poet's vibrating memory. Imagination here aids memory, and, without loss of vividness, creates passages that lie outside of experience. Some of the most memorable bits are thus created: surely it was not observation or experience that penetrated into the death agonies of the father who was immolated in concrete. This power of passionate recollection alone would transform the bricklayer's apprentice into a poet. His manner of verbal reconstruction reveals him as a literary artist, who, despite the deliberate simplicity of style, is well aware of James Joyce's "stream of consciousness," of Hemingway's clipped style of understatement, of Silone's "primitivism" in handling similar material. Further back among his roots there must also be counted De Amici's *Cuore.*

The analogy with Silone is apparent if one can make the geographical leap and see a New York tenement as another *Fontamara.* The stream of life is equally bitter for these transplanted *paesani.* On American soil they still remain Italian—or better still, Abruzzesi — peasants or craftsmen. They are still numb and bewildered in the face of unfathomable calamities, of hardships created not by nature or a tyrannical government as in their homeland, but by an equally tyrannical economic system. Their ignorance of a foreign tongue and their ingenuous credulity leave them a prey to a rapacious ruthlessness that buys their life-blood for a

song and then leaves them helpless before an almighty bureaucracy.

Only a few of them emerge into a consciousness of the forces that buffet them. The father has a moment of illumination before death strikes him. "Is it not possible to breathe God's air without fear dominating with the pall of unemployment? And the terror of production for Boss, Boss and Job? To rebel is to lose all of the very little. To be obedient is to choke. O, dear Lord, guide my path."

The son, who at the age of twelve is forced to become head of a family and bend his child's frame to the inexorable demands of a man's work, grows into no clear understanding of the forces that enmesh him. The book remains a strange mixture of an intimacy with the actuality of labor, coupled with a poet's distant evaluation of this labor in the contemporary world. It is difficult to name any book that comes closer to the "feel" of an occupation than this account does to the back-breaking and life-sapping effort of building with bricks and girders and concrete. There is the sensation of grit under fingernails, the taste of cement on the tongue, the smell of wood, the cacophony of groans and poundings that attend the birth of a building. Yet all this familiarity with jobs and labor remains introspective and subjective. Bricks and sweat for di Donato are as personal and intimate as the host of golden daffodils was for Wordsworth. It would require an immense stretch of definition to group this song of labor with the voices of proletarian literature. At no time is the author or his protagonist (quite obviously the same person) aware that his efforts and his agonies are part of a pattern of labor that transcends the immediate job. And at no time do the harrowing sufferings of unemployment, hunger, loss of limb or even loss of life provoke a shout of protest, of rebellion against the vise which crushes life out of men. Fate-ridden, he seems to be compelled to the same death in the ferocious maw of labor that swallowed his father and his godfather. He is shaken and sickened, but his reaction results in a loss of religious faith and in a terrified cry: "Run where none can reach us. . . ." to "build a shelter in the forest and dig the fruits of wilderness with our hands." There is one moment when a young neighbor would lead him through Veblen into a consciousness of the man-made powers that lurk behind fate. But he draws back into himself and his helplessness. Still alone and terrorized at the end—a poet and an individualist, and far from a proletarian.

Those of us who know our "Little Italies" recognize every character here. We meet them in words that seem to transcend barriers of language and to recapture the flavor and rhythm of their speech.

MARCEL GRILLI

Low: Master of the Light Thrust

A CARTOON HISTORY OF OUR TIMES. By David Low. Simon & Schuster. $2.00.

THE eight years of incessant world crisis leading up to the present phase of armed conflict are the subject of "A Cartoon History of Our Times" by the most brilliant and effective caricaturist in England today, David Low.

While Low may be admired for his subtle command of the fine art of ridicule, he must be honored first and foremost for the soundness and consistency of his political insight. Amidst the welter of journalistic confusion and distortion, this liberal contributor to the Tory press has not only seen but foreseen the actual course of events.

The key to his accuracy and stability lies in his adherence to one basic fact which, had it been grasped and acted upon by the people of Britain, could have blocked the road to catastrophe. That fact is that throughout this period world headquarters for the betrayal of democ-

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TIMELY NEW BOOKS

JUDAISM AND THE AMERICAN MIND: In Theory and Practice. By Philip D. Bookstaber. An attempt to articulate and orientate the best of Judaism in the free environment of the American Tradition. N. Y. 1939 ..... $2.50

JEWS AND WORLD AFFAIRS: A Study in Current Jewish Events. By Harry L. Kessler. A guide for the study of contemporary Jewish problems in Europe, Palestine and America as they relate to world affairs. N. Y. 1939 ..... $1.00

31 West 31st Street — New York

racy have been located at No. 10 Downing Street.

Low's review of the parade of fascist aggression is thus a telling indictment of those controling British foreign policy, successively Stanley Baldwin, Anthony Eden and the master builder of Munich and its ruins, Neville Chamberlain.

Nor does he spare the "well-meaning ineffectuals" who wring their hands but shrink from decisive action. Repeatedly he emphasizes that nothing but collective resistance to aggression could assure peace. And his book closes with a forecast, now gruesomely confirmed: that the insatiable aggressor turns and bites the hand that has been feeding him all along.

As the disaster has loomed ever closer, the artist has found it increasingly difficult to suggest its impact, he confesses in a note quoted in the introduction by the volume's editor, Quincy Howe. This is a difficulty inherent in the artist's conception and style. He is a master of the light thrust, the sardonic silhouette. To evoke the crushing burden thrown upon mankind by the betrayers of democracy requires a different style, based on weight and dramatic force in drawing; and it also requires a different emphasis in content, with much more convincing portrayal of the masses of plain people, who can never extricate themselves from disaster so long as they remain the political ciphers they appear to be in Low's cartoon.

If Low's satirical art is thus limited in range, never rising to the heroic cast of a Daumier, it is nonetheless a contribution of the utmost importance in arousing popular conscience to a critical awareness of the demands of the hour. So long as a Chamberlain can remain at the head of the legions battling for the defense of democracy, this book remains, not only a vivid history, but even in a measure a useful guide for those who must eventually take a hand in shaping the world to come.

JEROME KLEIN

Real People's Lives

SAILOR OFF THE BREMEN AND OTHER STORIES. By Irwin Shaw. Random House. $2.00.

FREQUENTLY, a weak novel can command more attention than a strong short story. But when "Sailor Off the Bremen" originally appeared in *The New Yorker,* it immediately became the center of sustained discussions. In this brief savage tale, human values and political values—which are not divisible—seemed to separate. To the man who lies awake at night thinking up ways to destroy Hitler, the story must be brutally satisfying. Yet for the man who knows that to dispose of Hitler is not to dispose of Fascism itself, the story must produce a conflict between the easy inclination toward personal revenge and the knowledge that the individual sock-on-the-jaw is not society's solution. In any case, it is rewarding to find a short story that is eligible for sober consideration. And it is gratifying to see it preserved in book form, as the title story of a collection of remarkably fine stories.

In my opinion, "Borough of Cemeteries," "Strawberry Icecream Soda," "Second Mortgage," "The Monument" and "My Green Flower" are the best of the remaining nineteen stories, and there are a number of experienced short story writers who could profitably go to school by studying all the twenty stories in the book. Obviously, Mr. Shaw is a master of authentic dialogue. But he has far more than a sharp ear and a memory. Whether he is telling about plucked, hopeless hackies trying to warm their cold destinies in a Brooklyn bar, as in "Borough of Cemeteries" or of fierce young boy pride as in "Strawberry Icecream Soda" or of doorless poverty as in "Second Mortgage," he admits us into real people's lives and we do not leave empty-handed. He has a sense of humor as well as a sense of tragedy. A few years back, theater audiences were introduced to his talent through "Bury the Dead." More recently, readers of *The New Yorker, Esquire, Colliers* and *This Week* have become aware of his creative gift. He is not a promising young writer. He is a writer—and an exceptionally good one.

LEANE ZUGSMITH

NEW PAMPHLETS

Organizers of Violence

THE CASE AGAINST THE "CHRISTIAN" FRONT. Coughlin's Storm Troopers. By Rev. Alson J. Smith. American League for Peace and Democracy. 79 Fifth Avenue, New York, N. Y. 5 cents.

A clear and factually rich account of the "Christian Front" and its affiliated organizations in New York.

Labor and Democracy

SOCIAL ACTION (A Magazine of Fact). Published by the Council for Social Action of the Congregational and Christian Churches 289 Fourth Avenue. New York, N. Y. 15 cents.

The issue of September 15, 1939 contains three of the seventeen chapters of a forthcoming volume on labor unions by the Rev. James Myers, Industrial Secretary of the Federal Council of the Churches of Christ in America. An objective analysis of the contributions of American labor to democracy.

The Voice of Labor

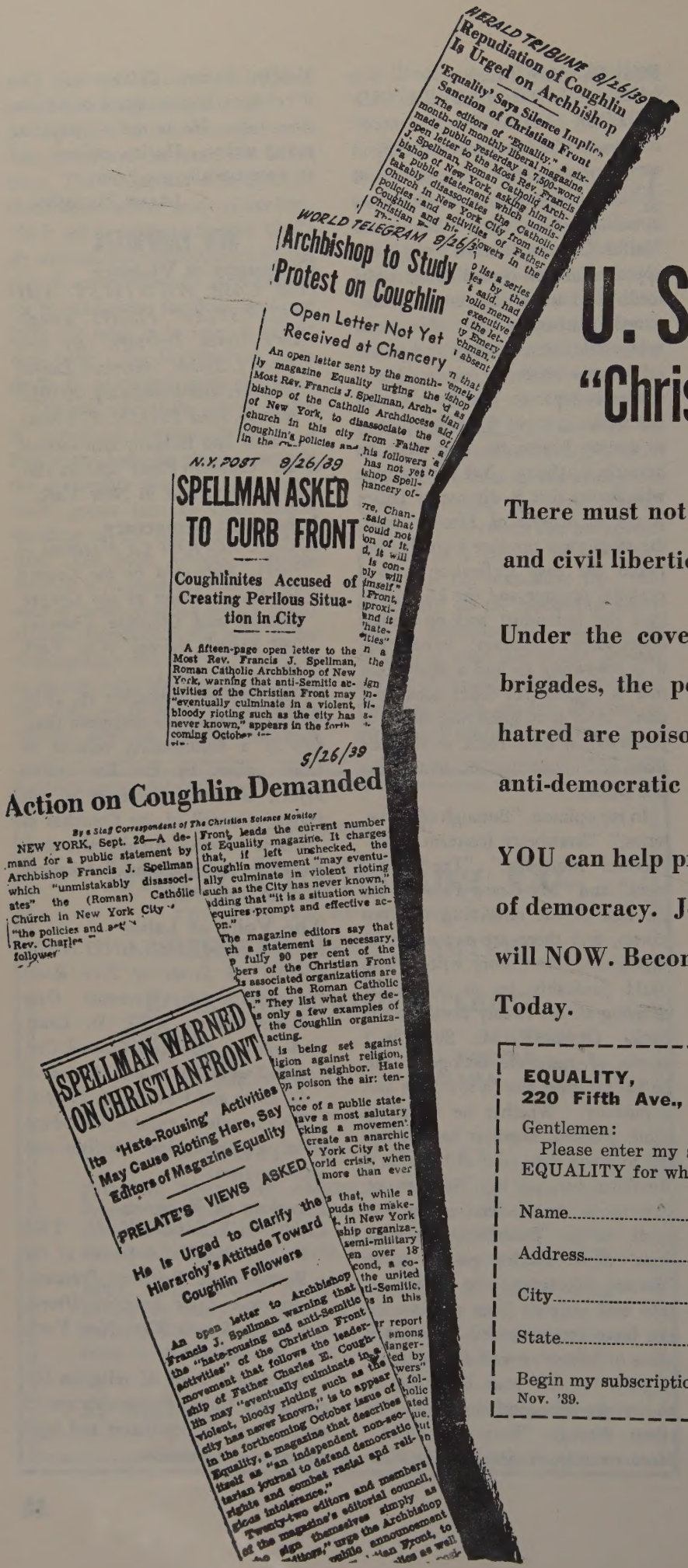
LABOR SPEAKS AGAINST NAZI ISM! A Series of Five Radio Broadcasts as Presented Over Radio Station KSD, St. Louis. Auspices: Anti-Nazi Council, Central Trades and Labor Union of St. Louis and Vicinity, A. F. of L.

An example of trade union educational activity against Naziism and anti-Semitism.

Freedom of Religion

RELIGIOUS LIBERTY IN THE U. S. TODAY. A Survey of the Restraints on Religious Freedom. American Civil Liberties Union. 1 Union Square West, New York, N. Y. 10 cents.

A valuable study of religious liberty in the United States with special emphasis on the legislative and legal aspects of the question.



HERALD TRIBUNE 8/26/39

Repudiation of Coughlin Is Urged on Archbishop

'Equality' Says Silence Implies Sanction of Christian Front

The editors of "Equality," a six-month-old monthly liberal magazine, made public yesterday a 7,500-word open letter to the Most Rev. Francis J. Spellman, Roman Catholic Archbishop of New York, asking him for a public statement which unmistakably disassociates the Catholic Church in New York City from the policies and activities of Father Coughlin and his followers in the Christian Front.

WORLD TELEGRAM 8/26/39

Archbishop to Study Protest on Coughlin

Open Letter Not Yet Received at Chancery

An open letter sent by the monthly magazine Equality urging the Most Rev. Francis J. Spellman, Archbishop of the Catholic Archdiocese of New York, to disassociate the Church in this city from Father Coughlin's policies and his followers has not yet been received at the Archbishop Spellman chancery office.

N.Y. POST 8/26/39

SPELLMAN ASKED TO CURB FRONT

Coughlinites Accused of Creating Perilous Situation in City

A fifteen-page open letter to the Most Rev. Francis J. Spellman, Roman Catholic Archbishop of New York, warning that anti-Semitic activities of the Christian Front may eventually culminate in a violent, bloody rioting such as the city has never known," appears in the forthcoming October

5/26/39

Action on Coughlin Demanded

By a Staff Correspondent of The Christian Science Monitor

NEW YORK, Sept. 26—A demand for a public statement by Archbishop Francis J. Spellman which "unmistakably disassociates" the (Roman) Catholic Church in New York City "the policies and ... Rev. Charles ... follower

Front, leads the current number of Equality magazine. It charges that, if left unchecked, the Coughlin movement "may eventually culminate in violent rioting such as the City has never known," adding that "it is a situation which requires prompt and effective action."

The magazine editors say that ... a statement is necessary, ... fully 90 per cent of the ...bers of the Christian Front ...s associated organizations are ...ers of the Roman Catholic ...." They list what they de... only a few examples of ... the Coughlin organiza... acting.

... is being set against ...ligion against religion, ...against neighbor. Hate ...n poison the air: ten...

...ice of a public state... ...ave a most salutary ...cking a movement ... create an anarchic ...y York City at the ...orld crisis, when ... more than ever

SPELLMAN WARNED ON CHRISTIAN FRONT

Its 'Hate-Rousing' Activities May Cause Rioting Here, Say Editors of Magazine Equality

PRELATE'S VIEWS ASKED

He Is Urged to Clarify the Hierarchy's Attitude Toward Coughlin Followers

... that, while a ...puds the make... ...k in New York ...ship organiza... ...semi-military ...en over 18 ...cond, a co... ...the united ...ti-Semitic, ...s in this

An open letter to Archbishop Francis J. Spellman warning that the "hate-rousing and anti-Semitic activities" of the Christian Front movement that follows the leadership of Father Charles E. Coughlin may "eventually culminate in a violent, bloody rioting such as the city has never known," is to appear in the forthcoming October issue of Equality, a magazine that describes itself as "an independent non-sectarian journal to defend democratic rights and combat racial and religious intolerance."

Twenty-two editors and members of the magazine's editorial council, ... sign themselves simply as ...thers," urge the Archbishop ... announcement ... Front, to ... as well

U. S. A. vs. The "Christian" Front...

There must not be a blackout of democracy and civil liberties in America!

Under the cover of war hysteria the bigot brigades, the peddlers of intolerance and hatred are poisoning our country with their anti-democratic propaganda.

YOU can help preserve America's traditions of democracy. Join with other men of good-will NOW. Become a subscriber to EQUALITY Today.

EQUALITY,
220 Fifth Ave., New York City.

Gentlemen:

Please enter my subscription for eight months of EQUALITY for which I am enclosing $1.00.

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City.....

State.....

Begin my subscription with the..... issue Nov. '39.